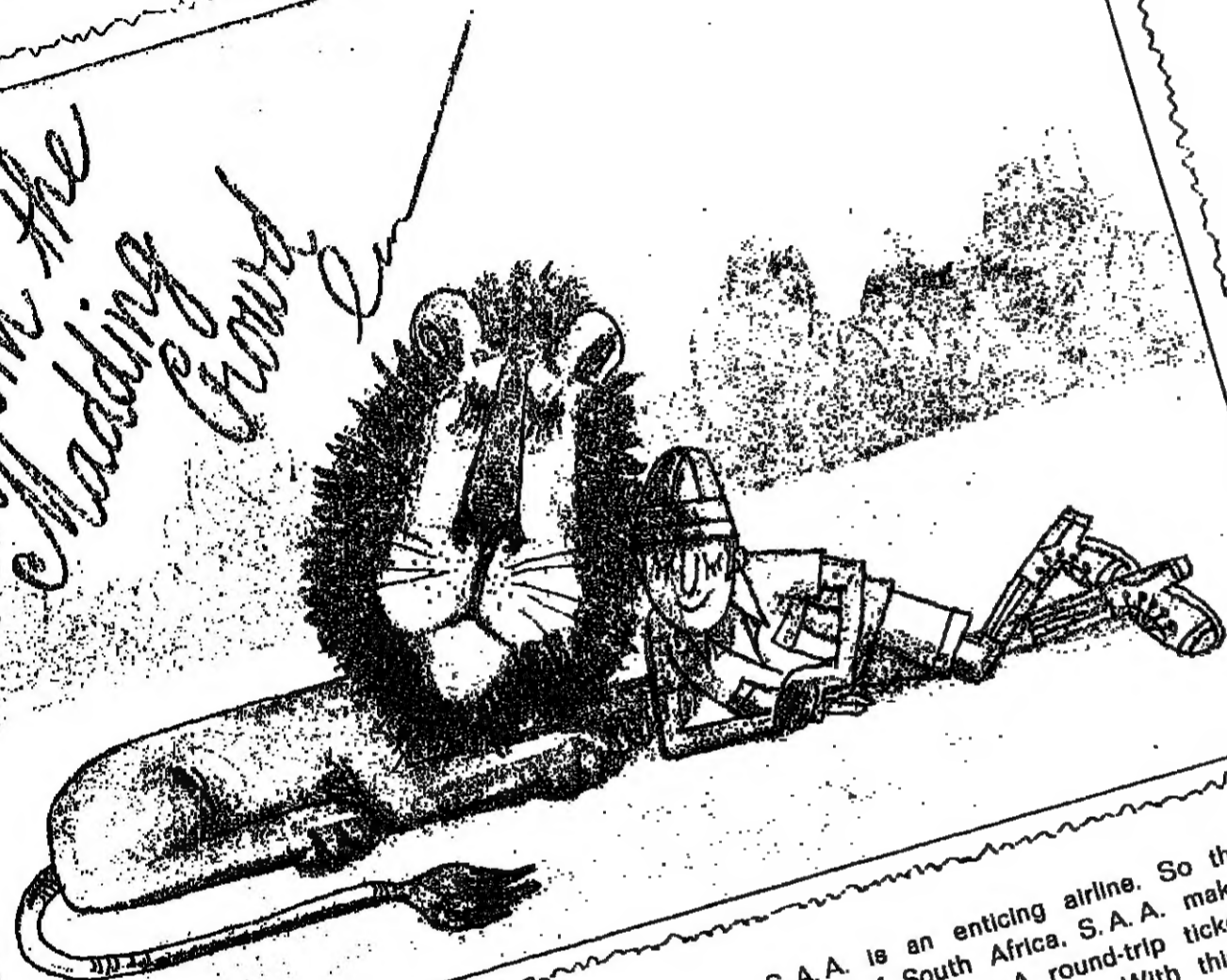


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## the universities' financial crisis

The Tel Aviv University library.

ISRAEL'S institutes of higher learning are in a state of crisis. Tel Aviv University threatens to close because of acute financial difficulties. The Hebrew University of Jerusalem is convening a special session of its Board of Governors to discuss the current budget, which cannot be balanced. On top of this we have had a general strike of students in all the institutions against possible increases in tuition fees.

How has this unhappy situation come about? Our universities and other institutes of higher learning have grown tremendously in the last decade. In 1962, there were only four — the Hebrew University, the Technion in Haifa, the Weizmann Institute at Rehovot and Bar-Ilan University near Ramat Gan — with a total of just over 11,000 students. By 1972, the number had grown to seven with the addition of Tel Aviv, Haifa and the Negev Universities, and the total enrolment was 47,500.

The total combined budget in 1961-62 was IL39.1 m.; today it is IL575m. Allowing for the general increase in prices over this period, it appears that the universities' actual financial needs have grown seven fold, while the gross national product has only slightly more than doubled and the total population of the country has increased less than one and a half times.

All the institutions have been relying heavily on support from the Government and the Jewish Agency. In 1961-62, the total allocation from public funds amounted to IL198m. In 1972-73 it has risen to IL350m.

These figures refer only to current expenditure. Huge amounts have been spent on building and the development of campuses, and estimates of future developments are of similar magnitude. Although Government assistance in this field has been smaller than for current expenditure, large sums of Government money have also been invested on building.

The percentage of public funds spent on higher education in Israel is among the highest in the world. In my opinion, we have not only reached the limit; we have been allocating too much to higher education in comparison with other educational purposes.

Any additional money that might be made available for education should be spent first on pre-primary education (kindergartens for two- three years olds) and on providing the high-school facilities re-

A situation in which every institution of higher education makes its own decision, and then "indirectly but inevitably" sends the bill to the Government is impossible, writes Dr. YA'ACOV AKNON, former Director-General of the Ministry of Finance. He says that the percentage of public funds Israel spends on higher education is among the highest in the world, and it should not become higher.

quired to enable more of our 14-17 year olds to complete this part of their education. Only when these needs are fulfilled should extra sums be allotted to the universities. The solution to the present crisis should not be sought by demanding increased allocations for the institutes of higher learning from public funds.

Let us now look at the other sources of income which have traditionally helped finance our universities. Right from the start, the older institutions especially have been able to draw on sympathy and money from friends abroad. This source has been of considerable importance in developing the institutions, although it plays a smaller part than formerly in current expenditure.

It would seem to be unrealistic to look for help from this source in the future as far as current deficits are concerned. There are two reasons for this. First, Israel's general requirements, resulting from its political difficulties and the need to absorb immigrants, are so tremendous that the possibilities of raising funds for other purposes are sadly diminished. Secondly, people who are specially interested in supporting our universities are more willing to donate money for development than for current expenditure. Even if special efforts are made, we cannot expect a large increase of income from this source.

The third source of income is the fees paid by students. These have hitherto been relatively low. This is because most students, beginning their studies after army service, have become accustomed to independence. They are not prepared to rely on their parents, — even where their parents are prepared to continue subsidizing adult sons and daughters — but work their way through college. The general student opposition to an increase in fees is therefore perfectly understandable.

Looking at this part of the problem from the point of view of national priorities, however, we have to take into account the way Israel society has developed since the mid-fifties. There has been a progressively increasing emphasis on a university education, and it cannot be gained that someone with a degree has a better chance of getting into the higher income brackets than someone without.

It is therefore difficult to justify the action of the students in deciding on last week's strike and preventing even discussion, at government level, on the adjustment of fees as a partial solution of the present troubles. Measures will, of course, have to be taken to ensure that able youngsters get grants and loans for financing their studies. But it should be clear that, from the point of view of social priorities, there is no reason why every rich young man — or woman — should receive a subsidy from the Government (even if he has no real capacity for study), a subsidy which in the end will be paid by the taxpayers — even those who cannot afford to send their own children to university.

In addition, it seems to me to be quite just that anyone who needs financing and who completes his studies successfully should repay some or all of the money he has received so that the next university generation can enjoy the same assistance in its turn.

In any case, as long as high-school pupils have to pay the full cost of their education (12th-graders whose parents earn more than IL300 per month per family member have to pay IL1,435 per annum, it is unreasonable to expect university education to be fully — or heavily — subsidized.

Nevertheless, it is quite clear that even a considerable increase in tuition fees will not solve the basic problems facing the universities. This will require action in the field of general organization of our institutes of higher learning, with much greater coordination between them than there has been until now. In this connection, it seems to me to be necessary to consider the misuse of the concept of academic freedom.

It is generally accepted in Israel that every institute of higher learning must have unlimited freedom to decide on academic matters. This means that there must be

no Government or local authority intervention in curriculum and teaching appointments. This principle is a tremendous asset in our society and it is understandable and right that every institution should do its utmost to defend its academic freedom in this sense.

To the best of my knowledge, there have not been many challenges to this freedom, either by Government or by local authorities. But there is a great difference between this right and the right of every university to enlarge its activities without any coordination on a national level. Here, the academic freedom argument has been used without any justification.

When the Government is financing some two-thirds of the total expenditure of the country's universities, it has a duty to ensure that such coordination is achieved within the framework of the financial capabilities of the community as a whole.

It seems to me that this coordination has been badly lacking in the last decade, and that many developments have taken place in the various universities which would have been far more efficient had there been more understanding between them. This applies both to the development of facilities and to establishing conditions for teaching staff (especially fringe benefits such as housing and transport expenses).

It is high time that our institutes of higher learning come together to plan the academic structure of the country. We cannot afford to squander our small resources on inefficient planning either in the scientific or in the academic field. It is impossible to estimate what savings could be made by coordination, but there is no doubt that it could solve many problems. It is even more certain that wasteful duplication could be prevented in the future.

The best solution would be for the institutions to organize themselves in this way. But if competition between them prevents a self-imposed restriction on their autonomy, the Government will have to step in. A situation in which every institution makes its own decision on matters of common interest and sends the bill — indirectly but inevitably — to the Government is unacceptable at a time when more urgent needs are left unsatisfied. It seems to be that this is the main direction in which the solution for the present crisis will have to be found.

# THE COST OF BEING A STUDENT

The Education Ministry wants to raise university tuition fees considerably as a means of helping the institution's huge and growing expenses. It has offered loans to cover the increases. PHILIP GILLON went to the campuses of the Hebrew and Tel Aviv Universities this week, to find out something about student finances.

CANADIAN-born Professor Yehoshua Cohen, the Dean of Students at the Hebrew University of Jerusalem since 1964, shakes his head sadly as he considers the wild increase in fees proposed by the Ministry of Education. He feels that the Ministry, obsessed by a desire to upgrade the fees paid by children of rich parents, who constitute a small percentage of the student body, is imposing drastic penalties on the children of middle-class and poor parents.

"Figures recently released by the Ministry itself show that 10 per cent of the parents of students have a high standard of living, 67.5 have a medium standard, and the remainder are on a very low level.

"A student who has finished the Army considers himself an adult, not a high school pupil. He works part-time to pay his way. Our figures, from a survey we did three years ago -- I think that the position today is the same -- indicate that 70 per cent of the students work.

"When I gave evidence at the Bar-Niv Commission on behalf of all the deans of students at the universities, I said that, in our opinion, the Ministry's plan was likely to make higher education a luxury of the very rich, to put it beyond the reach of the middle-class and the poor. I really believe this. The 16 per cent whose parents can afford it, will take the IL2,500 in their stride; the rest of the country will be very hard hit. For a rich man an extra IL1,800 a year is not a big drain; for a poor or middle-class man it's impossible."

## Student cars

Much claptrap has been shouted from the house-tops about the wealth of the students, as proved by the numbers of cars in parking areas and the students going abroad on trips during their summer holidays.

"As to the cars, the statistics of the Ministry confirm what I have said about the rich. Ten per cent of undergraduate students have cars -- the figure for graduate students goes up to 25 per cent. So why hit all students? As for the trips, students all over the world are encouraged to travel by getting all kinds of concessions. Israel rightly gives similar concessions.

"One of the things that worries me is that there may be a reaction of great bitterness among the Israeli-born students, when they compare their conditions with those of new immi-

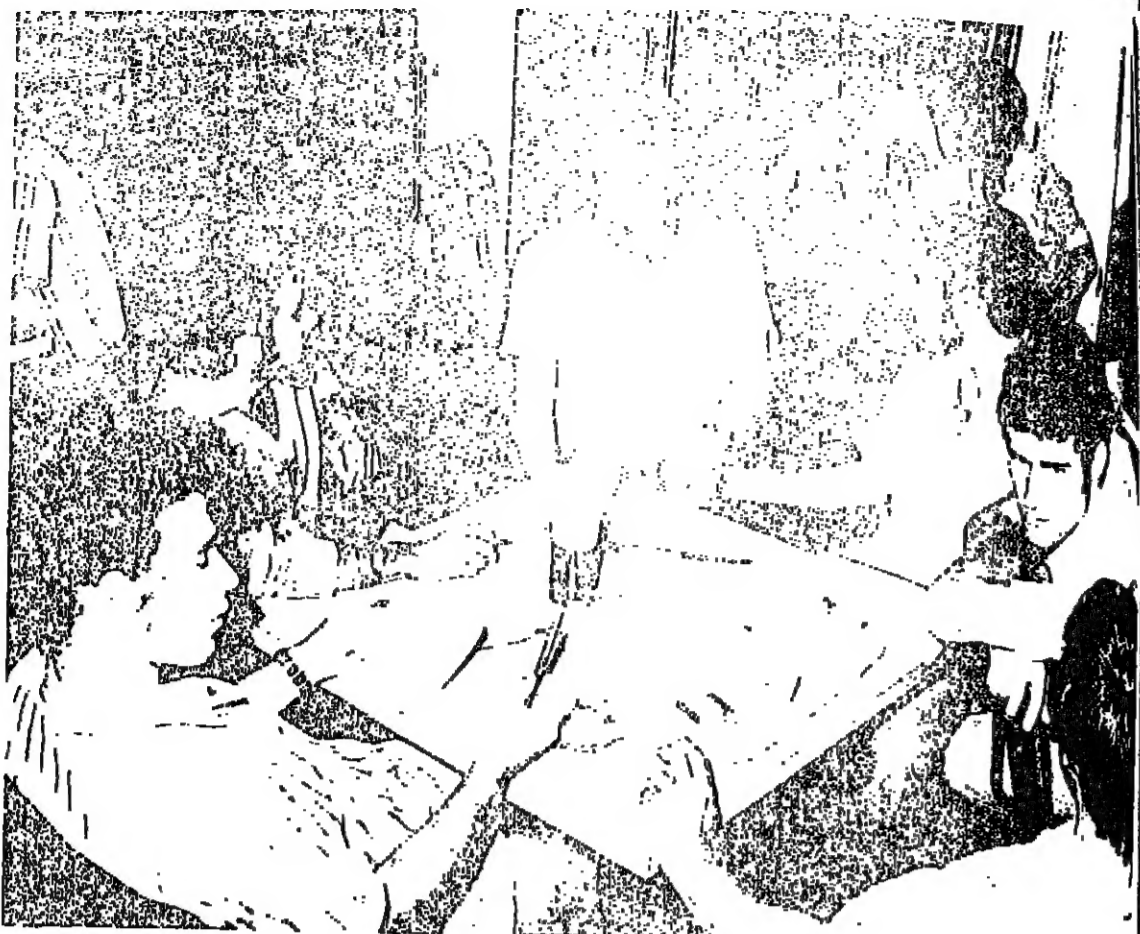


Students at the Hebrew University grab a bite at one of campus cafeterias. Top, and are at work at University offices above, and at bookstore in downtown Jerusalem, right.

grants and overseas students. I will be rich parents -- merchants am, of course, strongly in favour of everything we do for these overseas students and newcomers but I can see that the sabra may feel that all the burdens are imposed on him, while others get benefits. This feeling is already causing some concern in the country: it will get worse if the Ministry goes on with its scheme to increase fees so drastically.

What about the Ministry's proposal to lend the students not only the IL2,500, but even IL4,500 a year, to be repaid back as a fixed percentage of their salaries after they become wage-earners?

"The National Union of Students rightly calls this a hidden tax on the students' future: they talk of bringing a 'negative dowry' into marriage. I don't think the Ministry has thought the plan through to the end. What will it do about students going abroad for postgraduate study? How will it enforce collections? If the students take up the scheme, it will require funding at the rate of IL80m. a year. Before any of this starts to come back, at the rate of a percentage of students' salaries after graduating, the fund need will run into hundreds of millions. If the loan is linked, students will be paying back all their lives. If it is unlinked and talked about, the gain to the Treasury will be negligible. Again, the people, who will really benefit from the loan scheme,



"No. My father is a small citrus farmer in Nes Ziona; he really can't help me. I outpace my earnings by giving lectures -- to the Army, youth, anybody who'll listen to me. I don't have a car. If the fees are raised to IL2,500, I suppose my father will make some sort of plan to help me, although I don't know how he'll do it. I've managed without help for the last two or three years."

DROR Ziegelman, who was Chairman of the Hebrew University Students' Association until Tuesday night, when a new chairman was elected, has his light student breakfast of coffee and a sandwich in the cafeteria underneath the Library. I find him remarkably cheerful on Wednesday morning, considering that he has just lost a job that paid IL450 a month, plus IL150 for expenses; he confides that he has already got a new post, secretary of the Liberal Party branch in Jerusalem.

Dror finished his B.A. last year, after three years' study, following on three years of service in the artillery. Unmarried, he pays IL200 for a room he rents in an apartment in Kiryat Moshe, the rent including the use of the telephone. He says that most students pay IL150 -- IL200 per month in Jerusalem, outside the dormitories. This rent seems to be a substantial slice of his earnings: how does he come out? Does he take help from his parents?

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I put to him the Ministry contention that there just isn't enough money in the public kitty to pay for all the education services it wants to provide, including in particular, making a great effort to reduce the educational gap at high school level between Ashkenazi and Sephardi children -- figures show that the overwhelming majority of univer-

## Shardol

(Continued from preceding page) David Artom, bearded and unworldly. He is finishing his M.A. in political science and works at the University. His wife is a social worker at the Y.M.H.A. Together they earn IL4,400 a month, from which they pay IL200 a month for a 1 1/2 room flat in very poor condition. They get around on a Vespa. IL1,400 seems to be a lot of pounds, certainly sufficient to launch a family. "It's impossible to have children," he says flatly, when I demur that the word "impossible" is surely wrong, he says, "I mean, economically impossible. My wife's parents are on National Insurance; mine are small wage-earners. We have to



Ironing clothes in Mt. Scopus dormitory room.

save money for housing. We applied for a young couple's apartment, but we were turned down on the ground that we are earning too much to be eligible for help. So we have to save every agora. If the fees are raised, it will be a catastrophe for us."

TEL Aviv University is different from the Hebrew University of Jerusalem in that the city of Tel Aviv is perhaps the only place in the country in which it is possible to commute from a large area; transport links are widespread and buses are frequent. Almost all the students come from the area between Netanya and Rehovot, and can live at home; they do not need to look desperately for "digs" and to impose landladies to be kind to the poor students.

Limor Livnat, the Vice-Chairman of the Students' Association, lives with her parents in Ramat Gan. She is paid IL500 a month, and pays all her own expenses, including fees, but does not pay her parents for room and board. Still unmarried, she is a second-year literature student. Other students join in our interview. Eli Shimony, an economics student and the son of a Haifa lawyer, is one of the rare "foreigners" in Tel Aviv University; he pays IL180 a month for his room. His brother is studying law at Bar-Ilan University; his sister is a married teacher. So far, he is not working and is supported by his parents. Jackie Hadomi, a second-year statistics student married to a Ramat Gan law student, lives in Ramat Gan in an apartment bought for them by their parents. His wife works as a librarian in the University and earns about IL420 a month. Their parents are helping them; his father is an agronomist, his mother a bookkeeper, his in-laws are clerks. Margalit Lupinsky, a

second-year literature student, lives at home with her parents in a "key money" flat; she earns IL160-IL180 a month as a librarian. Her parents pay half her fees. They are all horrified when I tell them that I know of Jerusalem flats that some sort of rise in the fees would be reasonable. "Not one agora!" they exclaim. Eli Shimony says: "They say that they want to extend high school education to poor Sephardi families. Everyone is obviously in favour of this. But it is neither just nor fair to try to put the burden of it on the students, who only form 6 or 7 per cent of the population. It is really a question of state policy. Obviously the aim should be to make education at all levels cheaper and cheaper, not to make it more expensive at University level. In my opinion, society benefits from higher education for its citizens. It would be a very retrograde step for Israel to reduce teachers and to cut down on research."

would get a special grant of IL105. All the students would have to do would be to fill out applications and get these approved by the student associations. The grants would be given automatically; he trusted the students. In practice, his Ministry dropped the figures to IL400 and IL600, and the Ministry fought to keep down the number of people getting the grants to a handful. They succeeded. We know that, if we agree to anything, we are bound to lose out."

The bazaar I point out to them that we are living in the Middle East, one of the world's most famous bazaar centres; no doubt the Government says IL2,500 as a

'Not for sabras' Limor Livnat adds: "We have a feeling that the Government is opposed to University education for sabras. They are short of 20,000 workers, and don't want to take on more and more Arabs. As for academics, they are getting plenty of academics among the new immigrants, so the aim of the new policy seems to be to force the Israelis out of the universities. Also, they are having difficulty absorbing humanities students. If a graduate B.A. becomes a clerk, she gets paid for her degree, and the Government doesn't want to pay this extra.

"The new proposals will drive the children of the middle-class and the poor out of the universities; those who remain will become pre-servers of the rich. Yigal Alon doesn't understand the situation from the students' point of view; he seeks everything from above."

What about all the cars that the Ministry of Education sees in the parking bays? Eli questions how many of these are student cars, as distinct from cars of staff and visitors. Limor adds: "Working students need second-hand cars to get from work to lectures, or they'd never attend lectures at all."

Margalit: "It's true. Many students are so busy working that they hardly ever get to a lecture. It takes them four years or more to graduate, instead of three."

Well, why not quit work and take the IL4,500 loan offered if they'll only agree to the rise in fees? Margalit looks disgusted. "We'll have to pay it back soon after we start working. Today a B.A. is nothing: to get a good job, a person must have at least an M.A. By the time we've got that, we'll owe the Government IL30,000 to IL40,000. Add that to what we'll owe for housing -- I'm planning to get married, and I can't get any housing at all -- and you'll find that we will never, as long as we live, finish paying for our education."

start to bargaining, not really as a sacred principle. They hope the students will agree to a rise of IL10, they'll drop to IL2,400, and so on and so forth like in the Old City, till a bargain is struck at around IL1,500.

"We are scared of this, and we know the Government is a better huckster than we are. But we'll never give in," asserts Limor. "Look how the Government works. We complained about the steep rise according to the Agrarian principle, so they appointed the Bar-Niv Commission, to look into our grievance that IL150 was too much. The Bar-Niv Report won't be ready till next year, for the following year. In the meanwhile, they suddenly hit us with this IL2,500."

Back immigrant aid None of them resent the help given to immigrants and overseas students. "We must have *aitiya*, and immigrants won't come with out help," says Jackie. "One thing has nothing to do with the other," everyone agrees.

Limor takes up the tale of woe. "The Government tells me: I hate to say it, but that's the truth. Look at the business of the famous IL105 grants. The Agrarian Committee fixed fees several years ago but stipulated that these must be linked to the cost-of-living index. This worked well for some years: fees rose steadily, but gradually, with the index. Last year they jumped by IL150. So we threatened to strike. Yigal Alon said that all unmarried students earning less than IL600 a month, or married students earning less than IL800,

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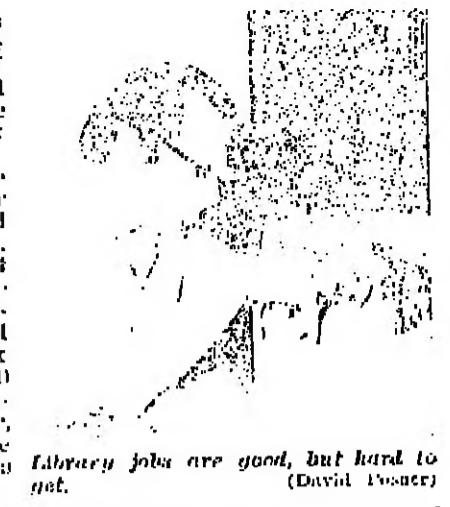
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Library jobs are good, but hard to get. (David Livnat)

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# Hansel and Gretel meet the man from Geneva

A GRIM FAIRY TALE BY EPHRAIM KISHON

IT was quite an ordinary morning at the house of the wicked witch. Hansel was locked up in a cage waiting for the witch to eat him up, while poor Gretel was forced to drag in dry twigs from the wood to heat up the oven in expectation of her brother's frying. She was crying bitterly while making these preparations. It will be remembered that ever since their stepmother had left them in the middle of the forest, communications between Hansel and Gretel and their parents had broken down, and they had blundered into the courtyard of the witch's house which was made of gingerbread.

### Good offices

Just then a distinguished gentleman entered the house. His every feature reflected noble humanitarian feelings and a deep love of mankind.

"I'm Dr. Fromage, representative of the International Red Cross," he introduced himself. "I was sent here to offer my good offices."

You can imagine how great was the joy of the poor children. "Help us!" Hansel cried, "save us, good sir, because this witch plans to eat me at her earliest convenience." But Dr. Fromage immediately set things in their proper perspective:

"No, no, I don't intend to intervene in local quarrels," he said. "It is my duty to safeguard the lives and safety of all children and witches wherever they may be."

And he shook the hands of the landlady and her dinner with the same cordiality and even apologized to the witch for Hansel's immoderate outburst, thus succeeding in restoring the witch's confidence in the International Red Cross.

"Say," the witch mused "this man is indeed remarkably neutral."

Then the half-blind monster ordered Hansel to stick out a finger through the bars of the cage so that she might touch it and check whether he had been satisfactorily fattened up. The smart kid put out a dried chicken bone, as he did every morning, to show her that he was still skinny.

"Damn it," the witch fumed, "what a dry finger you have, stupid."

"I beg your pardon," Dr. Fromage intervened. "This is not at all a finger, but only a dry bone."

And he upbraided Hansel and Gretel for their ruse, because, he said, as official representative of the Red Cross, he could not condone any deceitful acts. This would constitute cooperation with one of the parties to the dispute.

"You know, I am beginning to love the Geneva Convention," the witch exclaimed, and immediately decided to fry Hansel in the oven, and went out to fetch various on her. You can imagine Hansel

and Gretel's joy at their miraculous rescue, but just then the humanitarian messenger rushed in, and lightning-quick released the witch from the fiery oven, and apologized for the act of violence perpetrated on her with unfair cunning.

"I could do that only with the written consent of the witch," the gentleman said with a sad smile, adding in a whisper: "I must ask you to show understanding for my position. Should the witch find that I am helping you to avoid the frying, no whip on earth will ever again cooperate with the representatives of our organization, and we should not be able to work in future with maximal efficiency towards reducing the general suffering of mankind."

"That is certainly a lofty aim," Hansel shouted from his cage, "but should the Red Cross cease to work, it seems to me that the witches as well will suffer."

"Primary aim"

"No, they won't," Dr. Fromage promptly retorted, "because they are eating children, but the children are not eating witches. Therefore it is a primary duty of our international organization to establish firm relations with the community of witches, and not with the children who are being eaten up."

The children realized that their fate was sealed and they burst into loud sobs. "Woe to us," they sighed, "really woe to us."

Dr. Fromage decided, producing a white flag from under his coat and starting to wave it vigorously. He went out to the witch and reported to her faithfully. "The children are saying, 'woe to us, really woe to us.'"

"Oh, that's very nice," the witch said while she gathered the splices in her apron. "The tears will give the silly fools a pleasantly salty taste."

Dr. Fromage returned with his flag to the children and continued the negotiations:

"The witch has requested me to inform you," he reported, "that the tears will give you, silly fools, a pleasantly salty taste, over."

Guidelines from Geneva

With that he contacted the Geneva headquarters and requested precise guidelines. But it was found that in all of the Charter there was not a single paragraph worthy of that name for dealing with the barbecuing of children and their organized consumption, therefore there was no possibility for further initiative.

In the meantime certain events had happened in the witch's lair. The wicked witch showed Gretel how she could easily shove her monstrated what she had in mind by bending down in front of the oven-mouth, whereupon the clever girl quickly pushed the witch in and banged the iron door shut on her. You can imagine Hansel

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"As long as I am in the area," Dr. Fromage said, "the status quo in this house will not be changed by force."

"Right you are," replied Hansel who had got out of the cage all by himself, and he smashed the witch's broom on Dr. Fromage's head, and even kicked his ass. Then the children, freed in the oven and tried the witch to a crisp and ate her, she never before eaten anybody so tasty.

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Post Deputy Editor LEA BEN-DOR has just paid a three-week visit to Mexico. She reports here on an interview with Mexico's President, Luis Echeverria Alvarez.



President Echeverria with Abba Eban during the Foreign Minister's Latin American visit last year.

WHEN President Luis Echeverria Alvarez of Mexico got off the bus at the little town of Ocotlan to lay the cornerstone for a new municipal development project he was immediately surrounded by the usual welcoming crowd. Two or three men on horseback, in costume, with banners. A little girl with flowers, men, cheering. The President still had coloured confetti in his thinning hair from the last stop.

He walked steadily through the crowd that just barely divided to let him through, for perhaps 500 metres, towards a small platform with a model of the new city project.

Before he got there, a well-dressed young woman barred his way and, speaking very urgently, pointed to the pages of an album that she opened for him to see. Finally he climbed on the platform and went over to the model, with the young woman still haranguing him. The Governor of the State of Jalisco was there, and the Director of Public Works.

### Question of priorities

The next day, on the way back to Mexico City by plane, the President talked to me at length. I asked him what happened at Ocotlan. "The project there is needed to develop the town. The Alcalde, the mayor, favoured it, and it was sponsored by state and federal agencies. But there is a question of priorities. The woman you saw brought me a report on behalf of the citizens on the need for a drainage system and pure drinking water. She was very frank. You could see by looking into her eyes that she was speaking the truth." The President grinned. He is a friendly man.

"To know when somebody is speaking the truth is very important for journalists and for presidents... sometimes you must look away and let yourself be deceived, but not too often."

"The people who presented the complaint yesterday were well off, they were not the ones who were suffering. They did not want to bring the poor from the suburbs to plead for themselves. I took a risk. The people were all ready to have the stone laid, but I did not lay it. Some sources so - develop. There are minerals to exploit, and new inlets for tourism, but don't mean it's not urgent. But we must find an approach that people will understand, a Mexican way of doing it."

of our life for centuries. We will allow no new pollution in the Valley of Mexico, I believe there will be electric cars in four or five years, there is research in the U.S. and Britain and Japan, and in the U.S.S.R. When I was in Tokyo I rode on an electric bus, but it still has to change batteries every 200 kms. We are also replanning housing so that people can walk to work. No, no, men, cheering. The President still had coloured confetti in his thinning hair from the last stop.

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"I have always been impressed by the struggle of the Jews to restore the land and their effort to fight the desert. We have sent Mexican technicians to study kibbutz methods, and I sent two of my sons to Megiddo for a visit. We have very good relations with Israel. The spirit of your people and its willingness to struggle on is something to learn from. I sent a young woman as our Ambassador to Israel as a compliment to your woman Prime Minister. She has become very much interested and in addition to her official reports she writes us personal letters on life in Israel, and I think she has acquired a good understanding of it. We have frequently had technicians from Israel, and we shall continue to do so, particularly those working on agriculture in the desert."

"I would rather say there is a mosaic of cultures, for we have Indian groups of great cultural cohesion which also differ greatly among themselves, and who have widely varying ways of life. That go back 15 centuries. There are broad gaps in the historic experience of groups of the people. The Indians were chiefly concerned with spiritual and aesthetic values and not the mechanics of economic life." (At Teotihuacan, the sanctuary of pyramids near Mexico City, the

creators of tangible wealth rated lowest after the priests, warriors and administrators.) "Then, from the 15th century onwards they were the victims of exploitation. Now, for 35 years efforts have been made to help them and much has been achieved. Our aim must be to give these communities means to survive in a modern world without destroying them. Most of them are of mixed origin, and the nation itself is still in the process of cultural formation. Foreigners and their investments, foreign money, should only be an addition to Mexican investment. There is need for discernment, for technology that is appropriate to our needs. There are questions of the joint interests of foreign markets and of foreign and Mexican investors. Exports must be sufficient to cover costs. We still need more thought and more alertness in both workers and entrepreneurs. We have been partially successful. More Mexican goods are being sold even in the border cities in the north, where they have to compete with American products." The President pointed to his jacket, in an attractive light golden-brown material. "It was made of Mexican cloth by the tailor who works for one of the mass production factories. Only the snobs prefer everything from abroad. Some businessmen from the north were here, and I phoned the tailor — he is a friend of mine — so they could see his products could compete. I gave them the names of some other factories too, or it would not have been fair. They can make suits for \$80 that would cost \$150 on the other side." I was to discover in the course of the trip that the President knew the details of most other Mexican affairs equally well.

Actually, the President's jacket was creased at the back, but that may not have been the fault of the Mexican cloth so much as his long working hours.

### Reasonable goals

"No," he said, "we are not aiming at the American standard of living. That is a consumption society kept alive by artificial stimuli. What is the point of discarding objects that are still useful in order to get new ones? We are a poor country. Our party wants to guide the country to the reasonable goals — enough housing and food, and health care. The other is not natural, not Mexican. Did you see that boy — well, young man — who got up to speak on his own at the meeting at Guadalajara University? You heard what he said? They haven't got enough books, enough libraries."

The President had thanked the young lecturer who had spoken unexpectedly from the steps of the auditorium as warmly as he thanked the official speakers, saying he would make sure that there was a better allocation for new books for the students. "That boy who wanted more books, that is the kind of attitude we want."

Suddenly he said "Have you been to the Museum of Archaeology? Did you see the Aztec calendar?" He looked at me closely to see whether I had been impressed. (We were speaking with the aid of an interpreter.) "You have to understand that that is the synthesis life built around the symbol of the sun. There was tremendous astronomical knowledge there, mathematics and philosophy. It is a wonderful thing to have in our past. But we want to build many small museums now, so that more of the people can see these things for themselves." President Echeverria's idea of revolution is synthesis, not division.

صدیق وقت کی نصیحت!

سیدي... هئن ثقافتك هموم ماليته...؟

هل تحتاج إلى قرض أو مساعدة لإدارة أعمالك...؟

أو لعلك بحاجة إلى استشارة بشأن استغلال أموالك؟

نحن هنا مستعدون دائماً لمساعدتك!

بنك الإمبراطوري العربي الإسلامي

أو أي من فروع بنك الإمبراطوري العربي الإسلامي الذي تفضله

بنك الزرسان

BANK LEUMI

LE-ISRAEL S.M.

UNIVERSITE HEBRAIQUE DE JERUSALEM  
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CONFERENCE PUBLIQUE  
par le  
PROFESSEUR JACQUES ROBERT  
de la Faculté de Droit de Paris  
sur le sujet:  
"Le régime français de protection des libertés publiques"  
Le mardi, 30 mai, 1972, à 18h15, salle 310, Faculté de Droit,  
Mont Scopus, Jérusalem.  
(en français)



# The Canadians are coming... and giving

In a week of official receptions and dinners a few of the largest industrialists of the Toronto Jewish Community announced that they have pledged to raise \$2 million for the construction of a Toronto, Ontario Pavilion in the new Shaare Zedek Medical Centre. These meetings followed by less than two months the visit of Toronto's mayor, Mr. William Dennison, and Toronto Alderman, Mr. David Rottenberg to Shaare Zedek Hospital in Jerusalem.

At a banquet in the Moriah Hotel, Minister of Interior Dr. Shlomo Yosef Burg extended the welcome of the Israel Government to Wolf and Luba Szydlow and to Joseph and Faye Tanenbaum. Dr. Burg explained that he and the Israel Government regard the medical needs of a growing Jerusalem, and the successful completion of Shaare Zedek's New Medical Centre as important and correlated matters.

## Toronto, Ontario Friends

Mr. Wolf Szydlow is founding Chairman of the Toronto, Ontario Friends of Shaare Zedek, and the coordinator and animating spirit of Shaare Zedek's fund-raising activities in that city. Though a major manufacturer of crystal chandeliers, and director of other business enterprises, Mr. Szydlow finds time for wide correspondence and frequent personal appearances on Shaare Zedek's behalf. His generalship of the fund-raising campaign has made the Toronto community a virtual suburb of Jerusalem, with an increasing number of prominent Torontonians showing an interest in the quality of life and the medical needs of Jerusalem's citizens.

Mr. Joseph Tanenbaum is one of the major philanthropists of Toronto and a benefactor of a long list of Jewish institutions there and abroad. He, and his wife Faye were guests of honour at the banquet in the Moriah Hotel. Mr. Tanenbaum, who had formerly been a steel manufacturer, now owns the Runnymede Develop-

ment Corporation, a large land development firm in Toronto. His brother, Max Tanenbaum, president of York Steel in Toronto, shares his keen interest in Shaare Zedek's New Me-

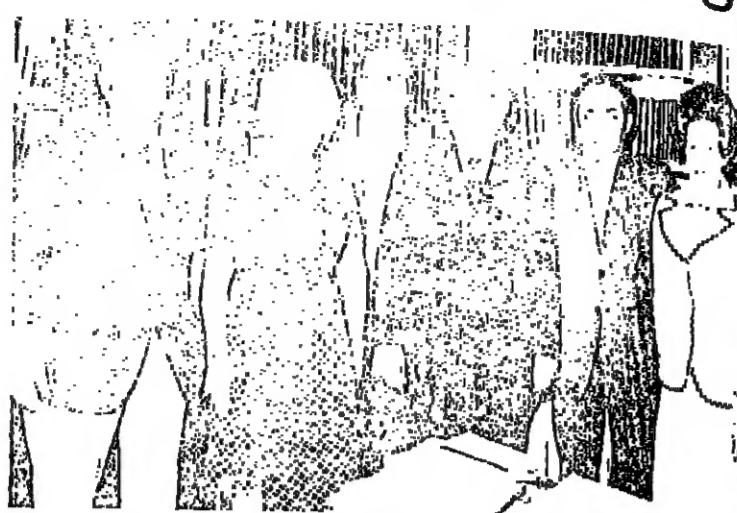
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Minister of Interior Dr. Shlomo Yosef Burg is the keynote speaker at a banquet at the Moriah Hotel for the Toronto, Ontario Friends of Shaare Zedek Hospital. Guests of Honour are Mr. and Mrs. Joseph Tanenbaum, prominent Toronto industrialist and philanthropist, and Mr. and Mrs. Wolf Szydlow, contributors and leaders of the Committee. Left to right: Mr. Nachum Pessin, Deputy Director-General - Administrator of Shaare Zedek Hospital, Mr. Joseph Tanenbaum, Dr. Burg, Mr. Wolf Szydlow, Mrs. Burg.

## Synthesis of Modern Civilization and Tradition

In his address at the Moriah Hotel, Dr. Burg observed that Israel required a peculiar synthesis of modern civiliza-



Members of Toronto, Ontario Friends of Shaare Zedek received by President Shazar. Left to right: Mr. and Mrs. Joseph Tanenbaum, President Shazar, Mr. and Mrs. Wolf Szydlow. Back row: Nachum Pessin, Deputy Director-General - Administrator of Shaare Zedek Hospital. President Shazar, noting the participation of the Toronto, Ontario Jewish community in the Shaare Zedek project, expressed appreciation for the strengthened links between Jewish communities abroad and Israel. He observed that Jerusalem needs more hospital beds, as well as an expanded Shaare Zedek Hospital, which so well fits the special character of Israel's capital.

## President's Reception

Mr. and Mrs. Joseph Tanenbaum and Mr. and Mrs. Wolf Szydlow were also received by Israel's President, Zaiman Shazar. In thanking these families, President Shazar also thanked and sent warm greetings to the Toronto, Ontario Jewish community. He remarked that Israel's capital is in need of more hospital beds, and because of its special character, requires a medical institution such as Shaare Zedek Hospital. President Shazar expressed his delight that more and more Jewish communities throughout the world are entering into close relationship with Israel and with institutions here which can benefit from their involvement.

The Toronto, Ontario community is one of the most recent members of Shaare Zedek's extended overseas family. But judging from the pledges and activities of this week's guests, Mr. and Mrs. Joseph Tanenbaum and Mr. and Mrs. Wolf Szydlow, that community will become one of the principal benefactors of the hospital and of the people of Jerusalem, whom it serves.

# Washington and the early Yishuv

RELATIONS between the U.S. Government and the Yishuv in Eretz Israel are not of very long standing. This is understandable because until the present century, the U.S. had no special economic or political interests in the Middle East. Another factor is that, until the end of the 19th century, American Jewry did not represent an important economic or political factor.

Relations between the U.S. Government and the Jewish settlers in this country were only established in the last third of the 19th century. And very early in this period, two incidents occurred in which the U.S. intervened against the Jews. The first happened during the visit to Jerusalem of the U.S. Ambassador to Constantinople, Lewis Wallace, who is better remembered today as the author of the historical novel "Ben Hur." The second concerns the involvement of the U.S. Consul in Jerusalem, Victor Reauboucher, in a case of the attempted forced conversion of a Jewish girl.

But by and large, the representation of the U.S. were very helpful to the Yishuv in general and to individual Jews. It should also be remembered that, during the time the Turks controlled Eretz Israel, the U.S. Government saw fit to send three Jewish ambassadors to Constantinople. They were Oscar Straus, Solomon Hirsch and Henry Morgenthau Senior. To the extent of their authority, all three were able to do a great deal for the Yishuv.

## First consul

The first U.S. consular agent in Jerusalem and Jaffa was a Jew named David Darmon, who was appointed in 1830. After only four years he was relieved of his post largely on account of the opposition of the missionaries who were settling in Jerusalem in increasing numbers. It took 10 years for another U.S. consul to be appointed. This was Warder Cresson. Before long, he converted to Judaism, changed his name to Israel Michael Boaz, and married a Jewish woman. He died in Jerusalem in 1860.

In the early seventies of the 19th century, about a dozen Jews were registered with the consulate as being entitled to U.S. protection. But during the Turco-Russian war of 1877-78, Russian Jews in Eretz Israel were left without any consular protection. They were at the mercy of the Turkish police and were fearful of being drafted into the Turkish army and forced to fight against Russian troops, among whom would be fellow Jews. In their predicament, hundreds of Jerusalem Jews turned to the U.S. Consul, Frank de Haas, and asked him to take them under the protection of his government.

De Haas issued them with temporary protection papers, reported that he had done to the State Department in Washington, and asked for its approval. He wanted his superiors to grant more than merely temporary protection until the end of hostilities. He wrote that "this step is in the spirit of our republican institutions, since the remnants of this formerly great nation (the Jews) are today without a king, government or consul able to protect them."

The State Department reacted with caution. It sent instructions to all U.S. consuls to take note of any cases of Jews being persecuted and to make representations to the governments concerned. The consuls were not, however, to grant persecuted Jews the protection normally extended only to U.S. citizens.

In 1869, the U.S. Ambassador to Constantinople, Oscar Straus, paid an official visit to Jerusa-

Avraham B. Rivlin, a member of the veteran Jerusalem family, describes two encounters between members of the U.S. diplomatic service and the Jews of Turkish Palestine before the turn of the century.

He was received with great honour by the local administration and population and especially by the small Jewish community. When he was told that 400 Jewish immigrants from Russia were being held in jail in Jerusalem and that the Turkish authorities were about to expel them from the country, Straus reacted sharply. He told the Turkish Governor, Rauf Pasha, that unless the Jews were released forthwith, he would not pay him the normal courtesy call and on his return to Constantinople would ask the Court for his dismissal. In less than 24 hours the Jews were set free.

Next day, the liberated people, together with hundreds of local Jews of the various communities assembled in front of the hotel where the ambassador and his wife were staying and handed him a letter of thanks. Needless to say, the incident raised Jewish prestige in the eyes of both the local population and the Turkish authorities.

In his book "Reminiscences of a Jerusalemite," Ephraim Cohen recounts that Rauf Pasha complained to Oscar Straus that many of the Jews claiming to be U.S. citizens were not such in fact. The ambassador appeared to regard this allegation as an insult and replied solemnly and emphatically: "If the Jews have U.S. passports, then they are citizens. In America we don't forge passports."

Lewis Wallace's visit to Jerusalem had taken place some seven years before that of Oscar Straus in November, 1882. Wallace had been a Union general in the American Civil War and subsequently served as Governor of New Mexico. He was Ambassador to the Sublime Porte from 1881 to 1886.

## Quick exit

To welcome Wallace on his official visit, a detachment of cavalry was sent to welcome him on the approaches to the city, at Motza. The horsemen were under the command of the Pasha's representative and secretary, Yosef Effendi Krieger, a Jew. Krieger saluted Wallace and made a short speech of welcome. But since it was Friday afternoon and the Sabbath was approaching, he immediately ordered his men to about-turn and gallop back to Jerusalem, so as to avoid entering the city on horseback once the Sabbath had begun.

It seems that Wallace felt slighted by the brevity of the official welcome and, on his return to Constantinople, he made a complaint to the Court. Krieger was eventually transferred to a higher position in another part of the Turkish empire.

It may be assumed that, quite apart from this complaint, there was plenty of feeling against Krieger, since he was a thorn in the side of the missionaries. But the affair upset the Jews of Jerusalem, for whom Krieger had been able to do a great deal.

The State Department reacted sharply criticized the American ambassador in an editorial entitled "Republicanism and Despotism." He was sentenced to a month in prison for his pains.

The second incident in which a U.S. representative intervened against the Jews of Jerusalem occurred in 1868. A Jerusalem Jew named Mordechai, a Prussian citizen, decided to

convert to Christianity, together with his wife and three children. Not long after, his wife died and he himself became seriously ill, and he decided to return to Jerusalem. His son and his younger daughter, Sarah, reconverted with him, but his elder daughter had married a Christian and retained her new faith.

Before his death in 1865, Steinberg asked Rabbi Arle Marcus to look after his two Jewish children. The son died in 1868 and soon afterwards Sarah caught typhoid fever. In the Rothschild Hospital, where she was being treated, she was visited by her apostate sister, who urged her to become a Christian again. But Sarah demurred.

When she recovered she returned to the house of Rabbi Marcus. Thereupon her sister lodged a complaint against the rabbi with the Prussian consul (the Prussian citizen), claiming religious coercion. Receiving no satisfaction, she turned to the American consulate.

The American Consul, Victor Reauboucher, took action and succeeded in having Rabbi Marcus placed under arrest in the Prussian consulate, where he remained for 24 hours. At this juncture the consul of the North German Federation, Professor Pe- termann, happened to arrive in Jerusalem. He asked to have Sarah - what she wanted.

Sarah brought before him and asked her whether she wanted to remain in the Jewish fold. When she answered in the affirmative, he immediately had Rabbi Marcus released.

The incident shook the Yishuv and, indeed, world Jewry. Reauboucher justified himself to his superiors in the State Department by claiming that he thought the girl was a victim of Jewish religious fanaticism, and that he had acted only out of concern for her. He realized his mistake, however, and asked for a transfer. His request was granted.

A contemporary rabbi, Yoel Moshe Solomon, wrote a song of rejoicing in praise of Prof. Petermann, the German, who had brought common sense to bear by the simple device of asking the person mainly concerned - young Sarah - what she wanted.

## THE BANK OF ISRAEL announces:

On Sunday, May 28, 1972 a new series of Development Loan will be issued offering A CHOICE: Amount of the Issue

— will be IL10 million. Bonds are issued in denominations of IL100 and upwards.

## Redemption and Interest

— the bonds are redeemable after 5 years. Income will be paid according to the highest amount of the two alternatives:

## A. Principal and Interest linked

— to consumer price index, according to calculated compound interest of 4.84%; that is, IL28.66. To this amount are added linkage differentials on principal and interest. The base index will be 132.3.

## B. Principal and Interest non-linked

— according to calculated compound interest of 10.76%; that is IL66.66.

In either case, an income of at least IL50 net for each IL100 is assured.

## Tax is limited

— income tax on the interest will not exceed 25%. Linkage differentials on capital are exempt from income tax.\*

## The bonds are available

— at all banks and from members of the Stock Exchange. Purchases at the time of issue are exempt from commission.

## Certificates are available

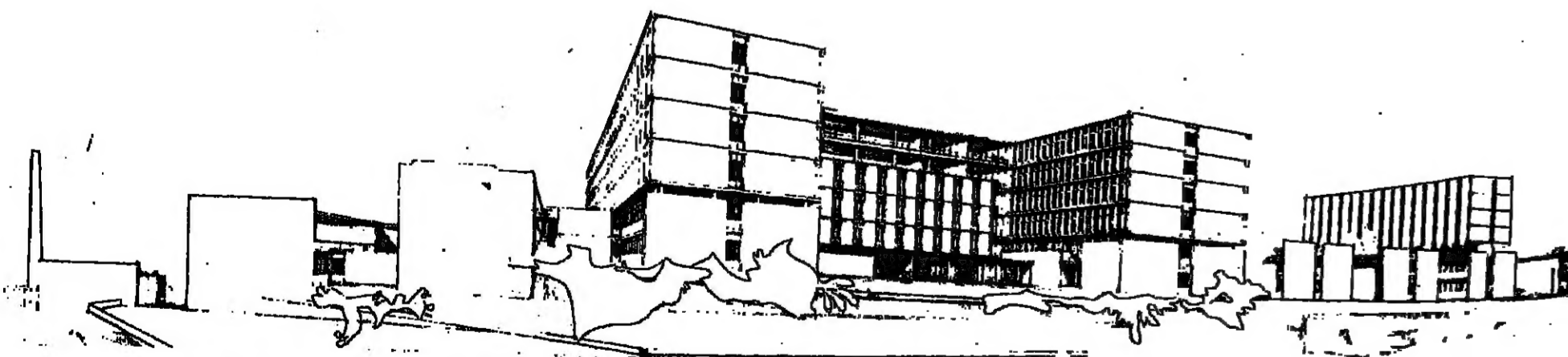
— within a month from the date of issue.

## Registration at the Stock Exchange

— the new series bonds will be registered and traded on the Stock Market; thus, if necessary, bonds may be realized at any time, even before the final redemption date.

(\* Income tax ordinance 597 (a) (3))

## STATE OF ISRAEL DEVELOPMENT LOAN



Artist's sketch of the new Shaare Zedek Medical Centre, an \$18 million construction to be located between Beit Hakerem and Mt. Herzl in Jerusalem.

PRESENTED BY TORONTO, ONTARIO FRIENDS OF SHAARE ZEDEK HOSPITAL

Handwritten text in Arabic script at the bottom right corner of the page.

LIFE WITH A FOREIGN OFFICE MANDARIN

Cadogan on the merry-go-round

IT was once said (I hasten to add in the nineteenth century) that the permanent officials of the Foreign Office...

In fact, all the clichés about the Foreign Office were true. A small, self-contained establishment...

Perfect recruit

It was in this rarified atmosphere that the author of these diaries, Alexander George Montagu Cadogan...

ment of prime historical value for that very reason. Although he was a compliant party to Chamberlain's policy...

Yet this is not an easy book to read. It is first of all immensely long, almost 900 pages...

Telegraphic style

Only rarely is the Diary reflective. Cadogan was not given to prolonged self-examination on paper...

Professor Dilks has edited this volume with awe-inspiring industry and admirable scholarship...

The diaries, though depending on knowledge of the period, cover familiar ground. Cadogan reveals himself as a convinced supporter of Chamberlain's policy...



Sir Alexander Cadogan on his way to the House of Commons on September 28, 1938...

THE DIARIES OF SIR ALEXANDER CADOGAN, 1938-1945

Reviewed by N. A. Rose

ter resigned in May, 1940. Indeed, one sees in Cadogan all those elements which together form what is popularly, but inaccurately, defined as the "policy of appeasement."

Doubts short-lived

Immediately after the Anschluss, he notes: "We are helpless as regards Austria - that is finished. We may be helpless as regards Czechoslovakia, etc."

Only during the last week in September, when Hitler's ultimatum about Czechoslovakia threw the Chamberlain Government momentarily out of its stride, did Cadogan have second thoughts...

Grand Strategy

Naturally, with the outbreak of war, diplomatic niceties took a back seat to Grand Strategy. Churchill replaced Chamberlain at the time...



Sir Alexander Cadogan at the United Nations on October 25, 1948.

thing that my training has taught me to eschew - ambition, prejudice, dishonesty, self-seeking, light-hearted irresponsibility, black-hearted mendacity.

His attitude towards academics often merged into sheer paranoia; this too was symptomatic of the pragmatist versus the theoretician.

Cadogan was soon immersed in the frustrating merry-go-round that masqueraded as wartime diplomacy. Frustrating because...

Palestine

Russian ambitions in the Balkans

and eastern Europe; American particular Roosevelt's, interest in regard to those ambitions...

Churchill, of course, emerges as the major figure. His personal overhauls all others, many interesting anecdotes may now be added...

But it is abundantly clear the Churchill's powers were already in the decline during the later days of the war.

Book for specialists

What manner of man was Cadogan? He was certainly a first class diplomat and a first class writer...

Suddenly, one summer...

BITHEILAT KAYITZ 1970 בתחילת הקיץ (Early in the Summer of 1970) by Avraham B. Yehoshua.

Reviewed by Miriam Arad

TWO myths are woven into this novel by A.B. Yehoshua who, at 38, has established himself as the most important writer of his literary generation.

Feeling he is losing his power over them, he tries to hold on to it by the "tyranny of the examination."

Second cycle

Here the second cycle opens: the son is alive and must be killed again; for the sons are always killed again, history is an endless cycle of the sons getting killed again.

Core of the plot

The way Yehoshua makes the father commit this impossible murder, at the same time staying on the realistic level by concentrating on the grief of the bereft father...

Going to the Jordan also, of course, works on every level: it is the border where much of the child's story, the son's place at the university...



AVRAHAM B. YEHOSHUA

U.S. firm signs accords with Israel publishers

THE Israel Program for Scientific Translations Ltd. and the Israel Universities Press have just signed an agreement with John Wiley & Sons, Inc.

Dr. Eric S. Proskauer, Senior Vice-President of John Wiley & Sons Inc. is at present in Israel and during his stay is exploring further possibilities for cooperation...

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Advertisement for Hillel House Jewish Day School in Willesden London, celebrating its 25th anniversary.

Advertisement for Israelitische Wochenblatt Revue Juive, a publication founded in 1901.

# Abraham Liessin's visions of Jewish heroism

By Col Lipman

At the end of the century, in a Liessin House, which serves as a center for cultural activities... Liessin was descended from a family of scholars and rabbis, and was a cousin of Gabriel Bloem...

### Specific Jewish qualities

At the same time, he constantly emphasized the need for the preservation of Jews as a unique group who would be needed in their uniqueness even after the Zionist regime was overthrown...

### The varying moods

Liessin recreated in verse the varying moods of Jewish holidays and reinterpreted many Biblical tales and legends. When he sang of the redemption of humanity in days to come...

During the early decades of our century, when the American Yiddish lyric was still dominated by revolutionary, irreligious internationalism, Liessin saw most clearly that if Jews were some day to share...

# The influence of structuralism

NEW themes in the recent climate of ideas have had the force of structuralism...

STRUCTURALISM by Jean Piaget. Translated from the French by C. Macecher. (New York, Basic Books, 1969). \$5.95. STRUCTURALISM: A Reader. Edited by Michael Lang. London, Jonathan Cape, 1969pp.

Reviewed by David Lang

statement, Piaget suggests that the alternative is structuralism's attempt to understand any particular object by setting out from the object itself. Piaget is well enough aware of the difficulty of this beginning in media res...

### Distinguishing structures

Numerous problems attend these principles, and Piaget attempts to face them systematically. The first and key chapter of his book analyzes the features by which structures can be identified...

### Kantian tradition

Does such a procedure imply that the structures which the literary critic or the psychologist identifies are simply projections by him onto whatever it is he is studying? No, but the status of those structures is distinctive...

### Irony

The theoretical objections to structuralism cannot be ignored, but it is important to recognize that these objections can be as explicit as the ones have been only because they are set against a doctrine which itself takes seriously the connection between a method and its theoretical assumptions...

with the exception of an excerpt from de Saussure's "Course in General Linguistics," are essays which are less readily available than other, full-length works of their authors. They are too rich and too closely argued to be summarized...

and, it has to be added, widespread. Beryl Lang, Professor of Philosophy at the University of Colorado, is currently a Visiting Professor at the Hebrew University.

piaget's argument here is persuasive in general and not of any particular theory.

most return eventually to the terms of a common language, where the terms of the clarifying point...

Structuralism, as Piaget explains, is a method for understanding the structure of mental phenomena. It is a method of analysis which seeks to identify the basic elements of a structure...

And yet, even giving the general shape of this project its due, the question bequeathed by Piaget persists as to how the individual analyses of structuralism do in fact come together in more than a superficial pattern...

Two general principles which form the background to structuralism are implicit in these books: first, that the diverse creations of man — his languages, his myths, his social institutions — exhibit common and regular patterns of structure...

### Fallacy recognized

There is general recognition of the fallacy of identifying belief with religion. Rationalistic and positivistic thought usually proceeded on the assumption that, if beliefs were undetermined, then the systems and practices they supported would eventually collapse...

Another factor which tends to confuse the discussion is the difference in the professional concerns of the theologians and social theorists participating in the conference.

To the theologian and the priest the quality of the faith of ordinary people is the important thing. To the social scientist, on the other hand, unless employed by theologians or priests to do "parish sociology," it is unlikely to be taken up with these questions...

Over one-third of the book is devoted to the theoretical objections to structuralism.

The selections in the "Reader," with the exception of an excerpt from de Saussure's "Course in General Linguistics," are essays which are less readily available than other, full-length works of their authors.

These elements must be brought to each other in such a way that the wholes have properties which their parts do not; secondly, that elements of structures should be "transformable" — able to be rearranged in various consistent patterns...

The alternatives to such an account, Piaget argues, are limited in both number and force. One might analyze linguistic structure in a simple push-pull model of the behaviourist or, on the other hand, by the "Platonic" presupposition of an eternal set of fixed rules.

But if one rejects the reductionism of the former and the latter's over-

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# UNBELIEF AS A CREDO

THE CULTURE OF UNBELIEF, eds, Rocco Caporale and Antonio Grumelli. The University of California Press, Berkeley, Los Angeles, London, 1971.

Reviewed by Marcia Kretzner

SOMEONE reading this book and expecting to find an exposition of the values, institutions and patterns of social relationships which support unbelief — somewhat on the lines of work on the culture of poverty — will be disappointed.

It is not a very preliminary attempt to delineate the primary concepts needed to analyze the nature and appearance of unbelief.

Another factor which tends to confuse the discussion is the difference in the professional concerns of the theologians and social theorists participating in the conference.

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possible to assign any meaning to the term "unbelief" in the conventional sense and urges that its study be abandoned as a pseudo-problem.

Robert Bellah, on the other hand, redefines the concept of belief by expanding and generalizing it to mean "religious consciousness." Religious consciousness, he argues, is an essential part of the life of man, whereas belief in its conventional sense, is not.

Further questions

However, far from exhausting the subject, this only raises further questions: If this is what we are to understand by belief, has not the word been transmitted out of all recognition? What is the source and referent of the standards of the new type of religion based on human values, proposed by Bellah?

Fallacy recognized

There is general recognition of the fallacy of identifying belief with religion. Rationalistic and positivistic thought usually proceeded on the assumption that, if beliefs were undetermined, then the systems and practices they supported would eventually collapse...

Another factor which tends to confuse the discussion is the difference in the professional concerns of the theologians and social theorists participating in the conference.

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Sabbath at the seashore in Israel — one of the major points of contention in the Religion-State dispute in Israel is the question to what extent the State and its institutions should sanction or even support violation of traditional Jewish ways, by, for example, lifting the ban on public transport on the Sabbath and other religious festivals.

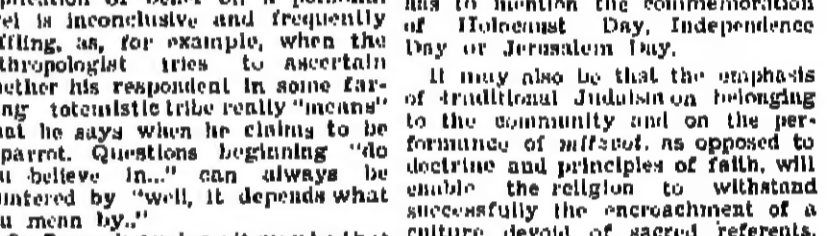
side by its triple insistence on God, Torah and Israel, and by the primacy of action implied in the concept of Halacha. It has been suggested that, intractable as these questions are, they perhaps cannot be laid aside forever, and that practices which do not flow from some measure of faith and conviction must degenerate into meaningless rituals.

In Israel this appears to be clearly exemplified in the marrying of political ideology (Zionism) with a traditional religion. Its culmination, in the forging of a new social contract at the creation of the State, has been rich enough to sustain a whole wealth of symbols and practices capable of reacting to this episode and reinforcing the social ties to which it gave rise.

It may also be that the emphasis of traditional Judaism on belonging to the community and on the performance of mitzvot, as opposed to doctrine and principles of faith, will enable the religion to withstand successfully the encroachment of a culture devoid of sacred referents.

On Berger's analysis it may be that Israel is particularly well-equipped to withstand the secular values built into her institutions as a modern, democratic, industrial society.

In conclusion, it could be argued that we have not really come very far, as the examination of what type of culture that is most or least hospitable to religious belief is hindered by the lack of consensus on the nature of belief. Perhaps we must simply concede the imperiousness of this part of the problem to rational scientific discourse or inquiry, and must content ourselves with an examination of its visible social concomitants alone.



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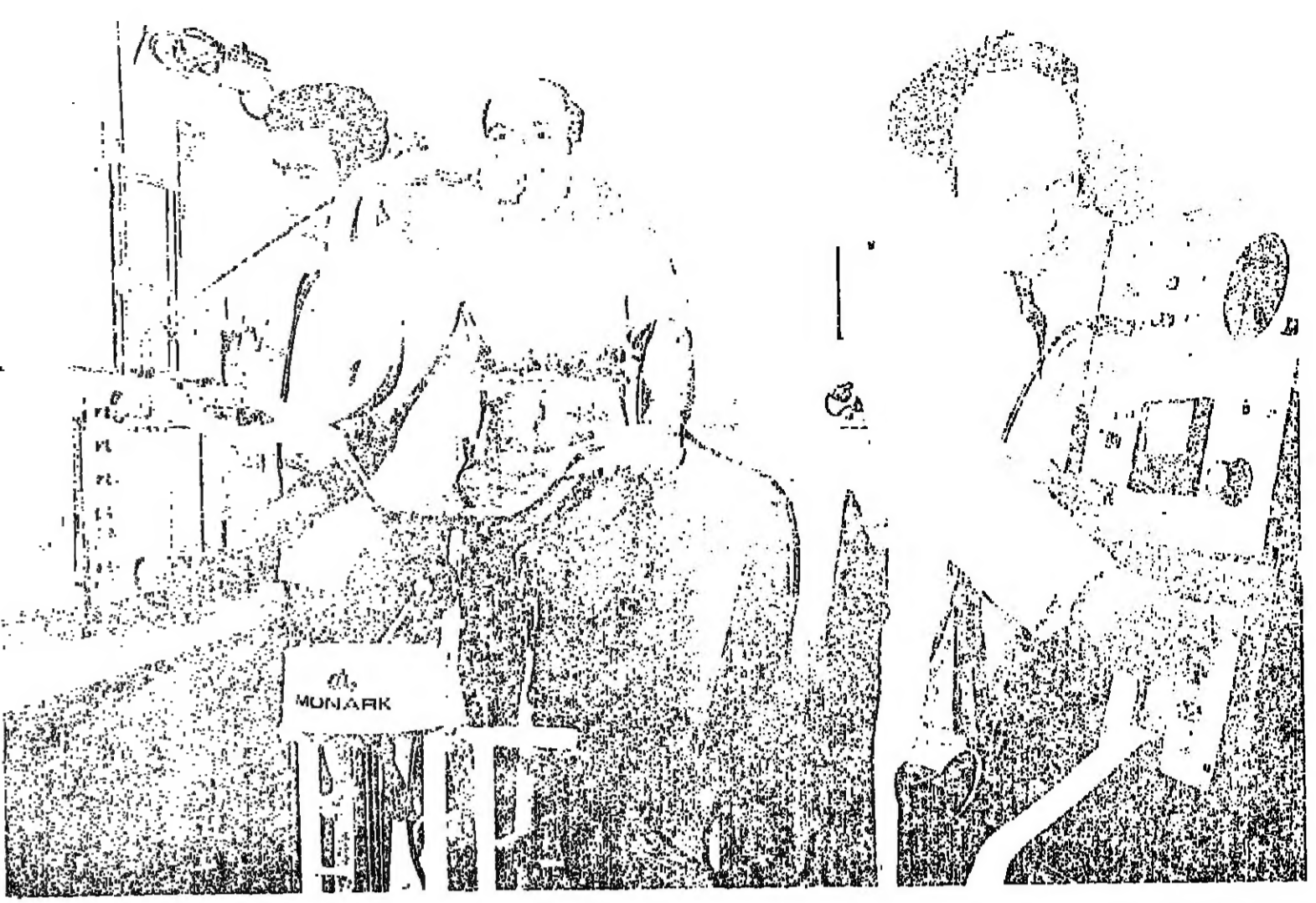
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**MATTER OF THE HEART**

Coronary disease accounts for over a fourth of Israel's fatalities each year -- a rate which is one of the highest in the world. ZEVY SCHUL, himself a heart patient, describes some of the modern means with which Israeli doctors are fighting the nation's number one killer.



Doctors at Beilinson Hospital's coronary rehabilitation unit monitor patient's physiological reactions during controlled exercise period. Most of the equipment used in the centre is made in Israel. (Contributed photo)

Too much lip service, and too little real attention, is paid to the heart. Loving, hating, giving feeling -- are commented with the heart in everyday speech. Slingy people are supposed to lack a heart; others have too much of it. But few ever stop to realize that heart disease is mankind's number one killer.

As an "engine," the heart's mechanical performance is unmatched. Electrical impulses from the small pacemaker located in the heart cause it to contract an average of 100,000 times each day, sending 10,000 litres of blood spurting through a complicated, 100,000-km. network of blood vessels.

When it stops being that efficient -- most often due to a clot in some major blood vessel -- death can come in minutes, or even seconds. Or it can occur in the critical four-hour period after an attack.

With all the emotional terminology attached to the heart, it

should follow that a heart attack is a dramatic event. And it is. The chilling statistics are that 40 per cent of heart victims will succumb to their first attack, and approximately one half of the total number of heart patients brought to hospitals during the course of a year will be dead on arrival. Some 13,000 Israelis suffered heart attacks last year, and the year before that. A similar number of patients is expected this year.

Most people are also unaware that the total toll exacted by heart and blood vessel diseases (1970 figures) account for 27.63 per cent of the national death rate. This is more than double the fatalities caused by cancer (17.5 per cent), diabetes, and road and other accidents put together.

ISRAEL has the dubious distinction of ranking with the developed countries of the West in heart-disease. And it is in these

countries, with their richer diets, that heart ailments are most frequent. (Indeed, the segment of the Israel population which is of Western origin probably has the world's highest rate.)

Dr. Y. Agmon, director of the Beilinson Hospital's intensive coronary care unit and of its institute for cardiac rehabilitation, points to a worrying increase in the number of vascular disease triggered deaths during the past 20 years -- from 13.6 per cent in 1950 to 27.5 per cent in 1970, despite the relatively insignificant advance in the average life expectancy of the Israel citizen.

North American and Central European mortality statistics shot up by 25-32 per cent during the past two decades. The U.S. alone has an imagination-defying 1,500,000 coronary occlusions per year. Six hundred thousand (600,000) patients do not survive their first attack.

The patient who reaches the hospital alive stands a fair

chance of survival, provided he is brought to the right hospital. One such is Beilinson, at Petah Tikva. Its intensive coronary-care unit provides just about every conceivable technique and device available -- (a good part of it, incidentally, manufactured in this country.)

The monitors, for instance, enable specially-trained nurses and duty cardiologists with up-to-the-second reports on their patients' hearts. Each patient is wired to his own monitor, which shows the heartbeat as a phosphorescent dot, resembling a radar "bleep," against a ruled background. The monitors also set off an alarm if the patient should start fibrillating (a fluttering convulsion which, unless stopped immediately, will cause the patient's death.)

Finally, all of the patients are monitored again on a master-screen in the cardiologists' room or central nurses' station. The entire unit is air-conditioned, and kept at carefully-controlled temper-

atures and humidity readings. After spending a week or so in the intensive care unit, most patients are transferred to an ordinary ward for continued supervision and treatment. Following heart attacks they are usually hospitalized for a three-week period, Dr. Agmon said, adding that his approach was still a bit on the conservative side and he did not encourage his patients to get up and exercise too early.

Drama is never lacking. One patient -- let's call him Mr. Cohen -- was recovering after being, clinically, dead not once but twice. According to the duty doctor who received him, there had already been a final stoppage of the heart. This probably occurred just as the patient was being brought in -- around noon. Resuscitation -- including heart massage -- was started immediately and the patient was revived. Exactly one hour later, the monitor sounded the alarm again. This time de-fibrillation

(Continued on next page)



Men recovering from heart attacks exercise, under medical supervision. Patient on the treadmill has pulse, other rates checked. THE JERUSALEM POST MAGAZINE



Intensive coronary care unit at Bellinson. Each patient has his own set of monitors, and a central instrument is watched over by nurse in right foreground.

## HEART

(Continued from previous page)

equipment was used, jolting the heart back into action.

"He is doing pretty well now and I predict that he will be able to live an almost normal life, provided he takes care of himself," Dr. Agmon said, smiling with great satisfaction at "Patient Cohen.

Cohen, who still seemed somewhat confused as to what had happened to him, beamed back at his doctor and wanted to know what the two blisters on his chest (minor burns by the defibrillator) were doing there.

"Cohen," like many of his other cardiac colleagues, will eventually join one of the many rehabilitation groups, doing physical exercises according to a carefully controlled and supervised program (with a doctor constantly in attendance). He will "rediscover" his ability to walk, trot, swim and lead a perfectly normal life. The rehabilitation program should enable him to regain confidence in his physical abilities.

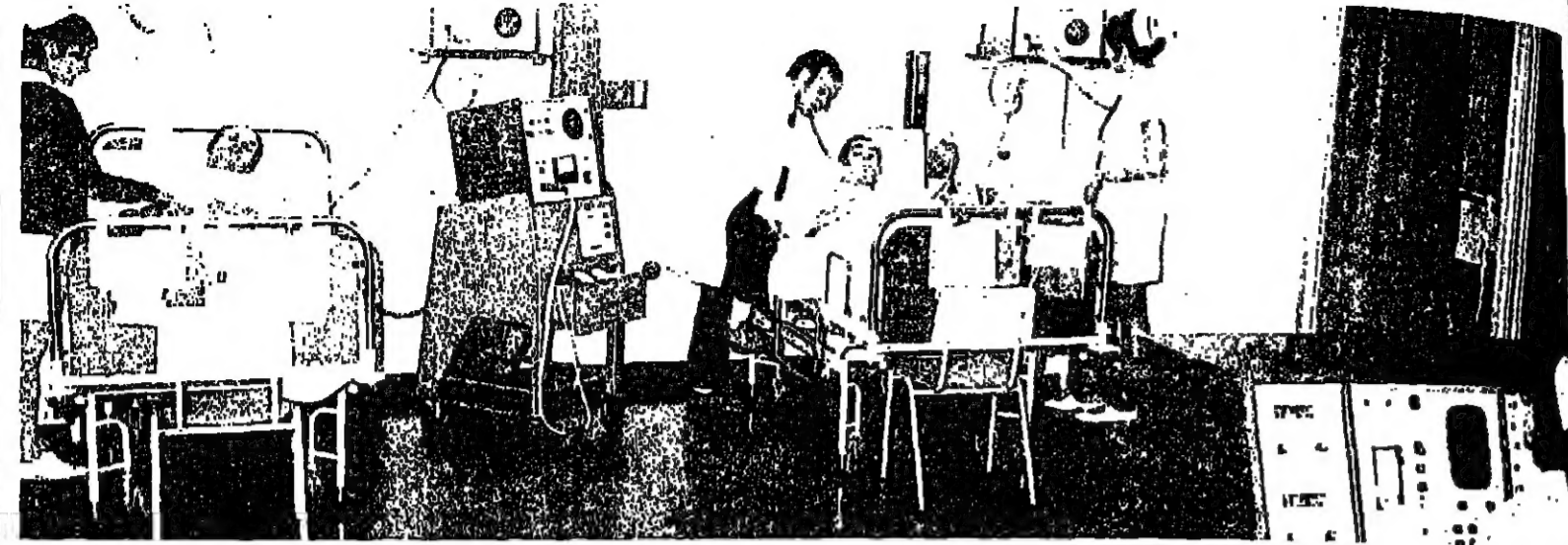
Dr. Agmon noted that tremendous investments had been made during the course of the past two decades to determine the origins and check the continued spreading of heart and vascular diseases. These included methods intended to provide advance warning of impending attacks; to trace the origins and causes of the high fatality rates and means to combat them (one of which was the development of the intensive coronary care unit — another, more recent, includes the use of specially equipped ambulances, the first of which have just arrived in the country and are expected to reduce the number of fatalities (en route to hospitals), and finally to find ways and means of improving the rehabilitation and recovery of heart patients.

\*\*\*  
CORONARY occlusions are, as Dr. Agmon points out, the result of a progressive process consisting primarily of the depositing of fatty materials (cholesterol) on the interior walls of the main coronary arteries. A high cholesterol count is believed to be one of the causes of subsequent coronary occlusions. Doctors are of course very careful in the choice of their definitions; the words "may" and "might" crop up frequently.

At any rate, there seems to have been a definite link established between the intake of high-calorie and fat-rich foods, cholesterol counts and the heart disease rate. Dr. Agmon points out the change in our eating habits (accompanied by a parallel increase in heart disease statistics). Average daily intake in 1950 amounted to some 2,800 calories, of which 27 per cent were of fatty origins (75.9 grammes), the 1970 statistics averaged 2,988 calories of which 31 per cent were of fatty origin (104.3 grammes). It is reasonable to assume, Dr. Agmon continues, that the increased intake of calories and fats contributed in no small measure to the sharp increase in the heart disease incidence recorded during the same period.

There are additional risk factors contributing to occlusions. These, as listed by Dr. Agmon, include high blood pressure, diabetes, cigarette smoking, obesity, lack of physical activity and congenital factors.

Dr. Agmon is convinced that much can be done to prevent heart attacks. This includes watching over one's diet — a



balanced diet containing no more than 18 per cent (of the total caloric intake) animal fats, and adequate physical activity, including sport.

The combined impact of proper medical care and attention, early diagnostic warnings, the elimination of risk factors and the avail-

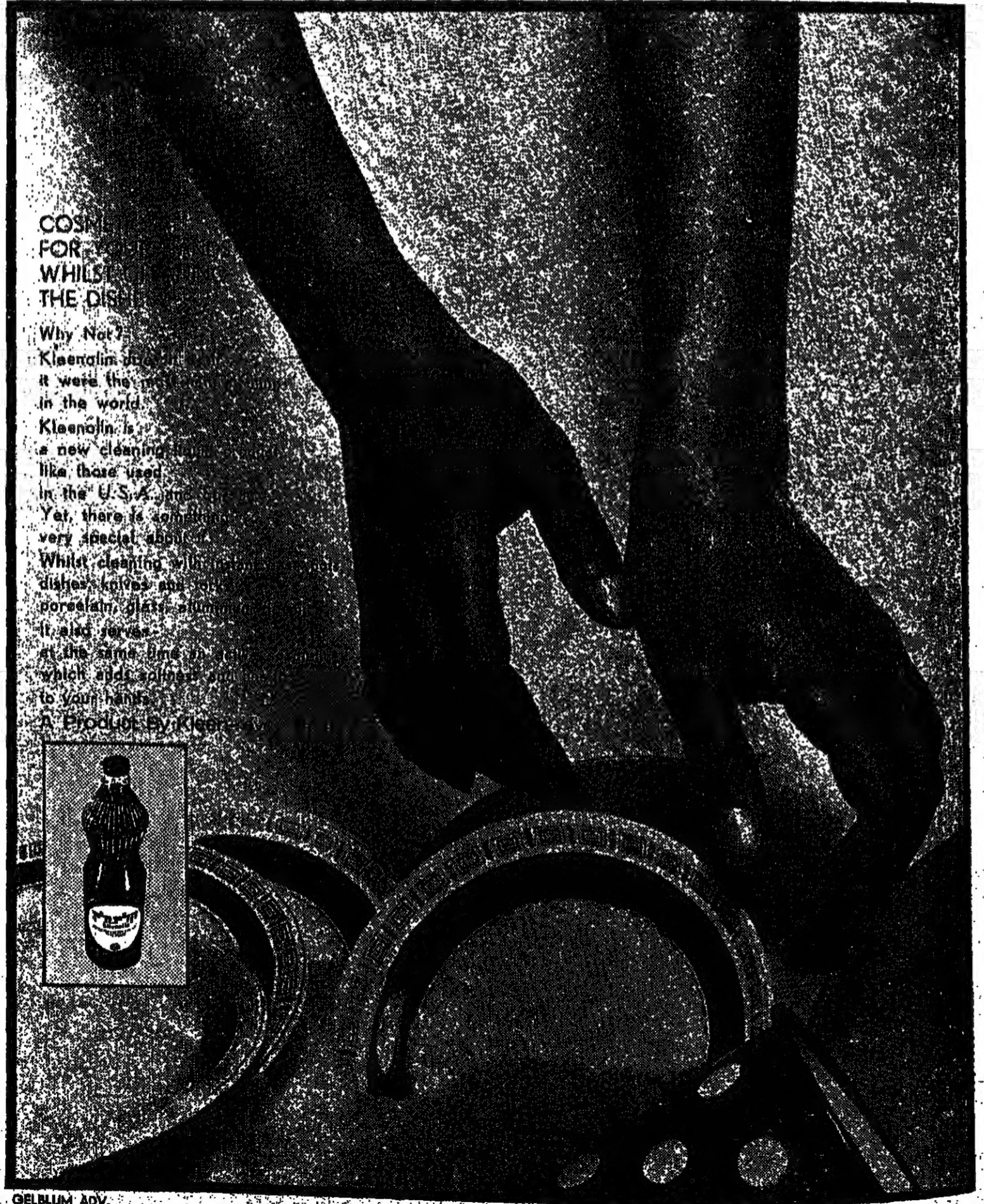
ability of intensive cardiac care units (and ambulances) should all contribute to reduce the death rate.

In conclusion, Dr. Agmon stresses the proven merits of the physical rehabilitation programme and its value from a physiological point of view, as well as

its beneficial psychological influence on the patients in helping them shed their fears of resumed physical activity.

Dr. Agmon added: "There are reasons to hope that by making the population familiar with the risk factors which could lead to heart disease,

preventive measures and the establishment of a network of intensive coronary care units (as well as special ambulances), it will eventually be possible to achieve a significant reduction in the incidence of coronary heart disease and the present high mortality rate claimed by this disease."



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GELBLUM ADV.

## Yearnings in the wilderness

THE decline in morale of the generations which went forth from Egypt, which ultimately doomed them to die in the wilderness begins in this week's portion with the grumblings of the "rabble" among them who were, literally, "fed up" with the manna, and hankered for the delicacies of Egypt. Once before, before the manna descended, they had yearned for the "fleshpots", now they increased their desired menu to include — apparently fish, and a list of five vegetables, melons, cucumbers, leek, onion and garlic. These vegetables are so typically Egyptian, or at least so non-typical of Israel in ancient times, that with the sole exception of cucumbers (and that only as a cucumber patch, Isaiah 1:8) not one of them is elsewhere mentioned in the Bible.

The reader of the Bible in Hebrew may question that statement. One of the five is *hatsir*, and *hatsir* is frequently mentioned in the Bible. There is not the slightest shadow of doubt however that the word is what is called a homonym, i.e. one word having two entirely different meanings. Everywhere else in the Bible *hatsir* is rank, wild grass, or at best animal pasture;



In this verse it is an edible vegetable, almost certainly identical with the leek.

But according to one commentator it is not the only homonym in this verse. In addition to these five vegetables there is mentioned *dagah*. Now *dagah* is undoubtedly fish, and, interestingly enough this form of the word as a collective noun is actually found with regard to the fish in the Nile (Ex. 7:18), and all commentators, ancient and modern realize the difficulty of the reference to the "fish which we ate in Egypt without cost!" Where did they get fish free? The Midrash gives a homiletical explanation; Hisekuni makes the suggestion that it refers to the fish which were stranded on the banks of the Nile when the waters ebbed, and which were "free for all." But it is still fishy!

And the largely anonymous commentary on the Pentateuch ascribed to the Tosafists (Da'at Zeketim) make the interesting suggestion that the word *dagah* is a homonym and that it here does not mean fish at all, but is merely another form of the word *dogan*, corn or grain. I find the suggestion attractive; if it is accepted it makes the whole of their hankering apply to the world of flora and consigns the fish back to the depths.

L.I. RABINOWITZ

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BAUER WARSHAVER

# 'Zoo Zionism'

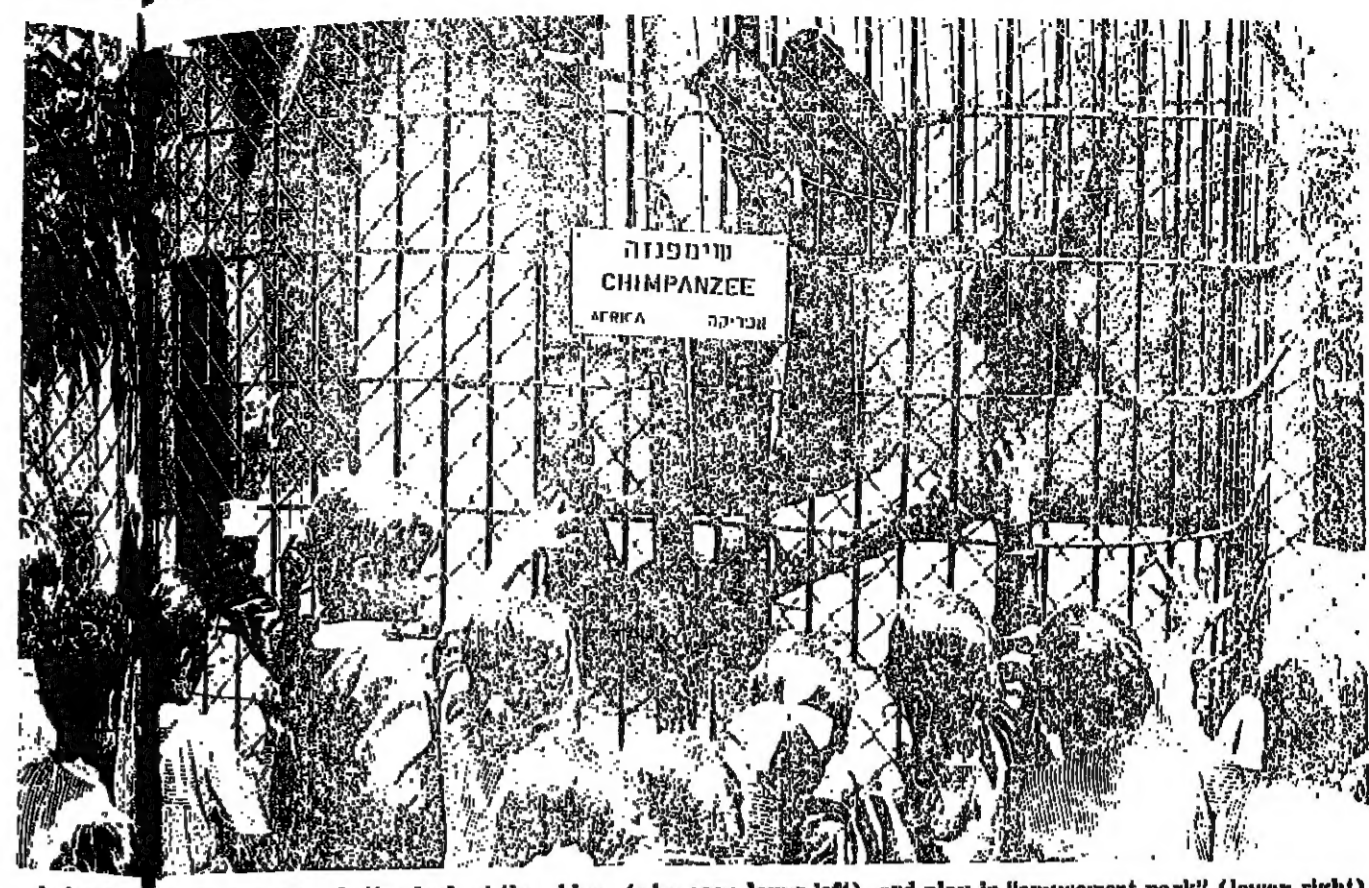
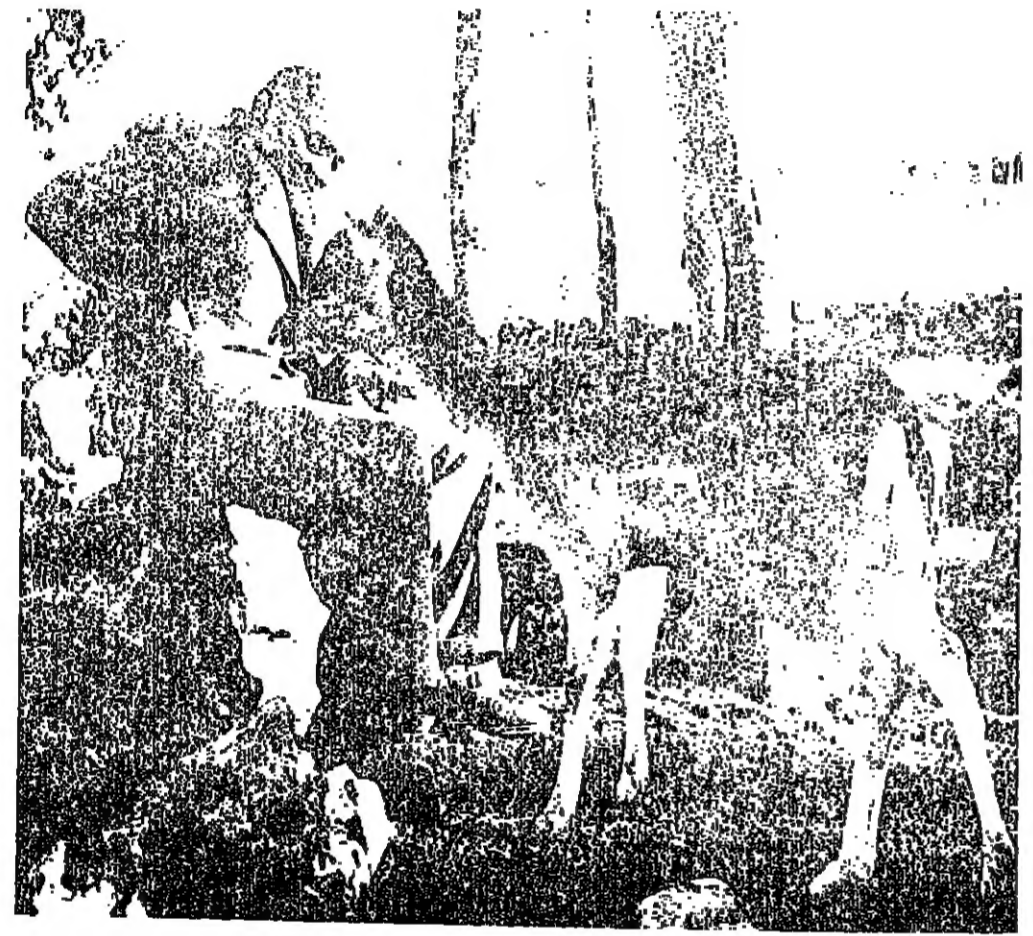


Culture at the Jerusalem Biblical Zoo is one of the victims of hard times in the past.

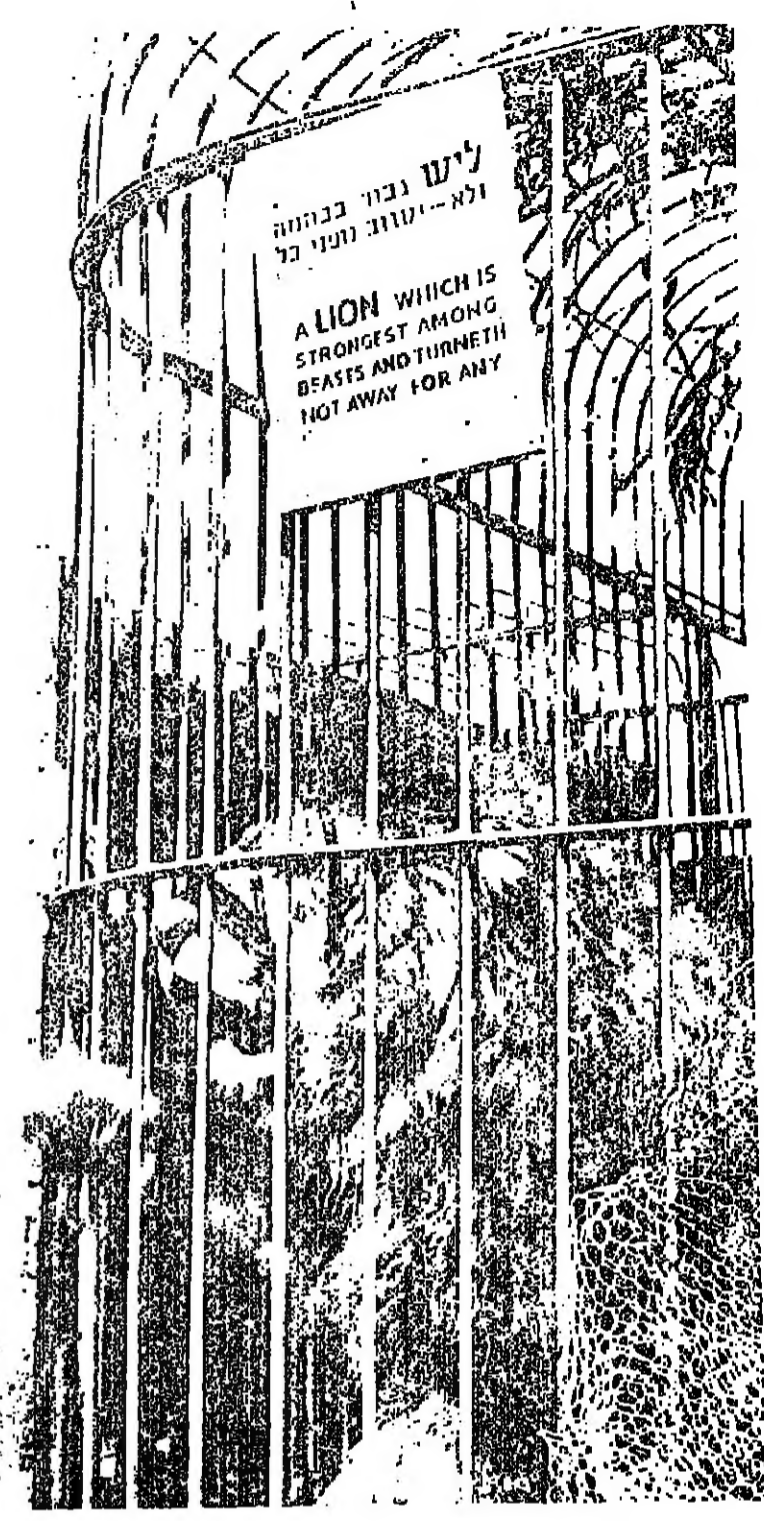
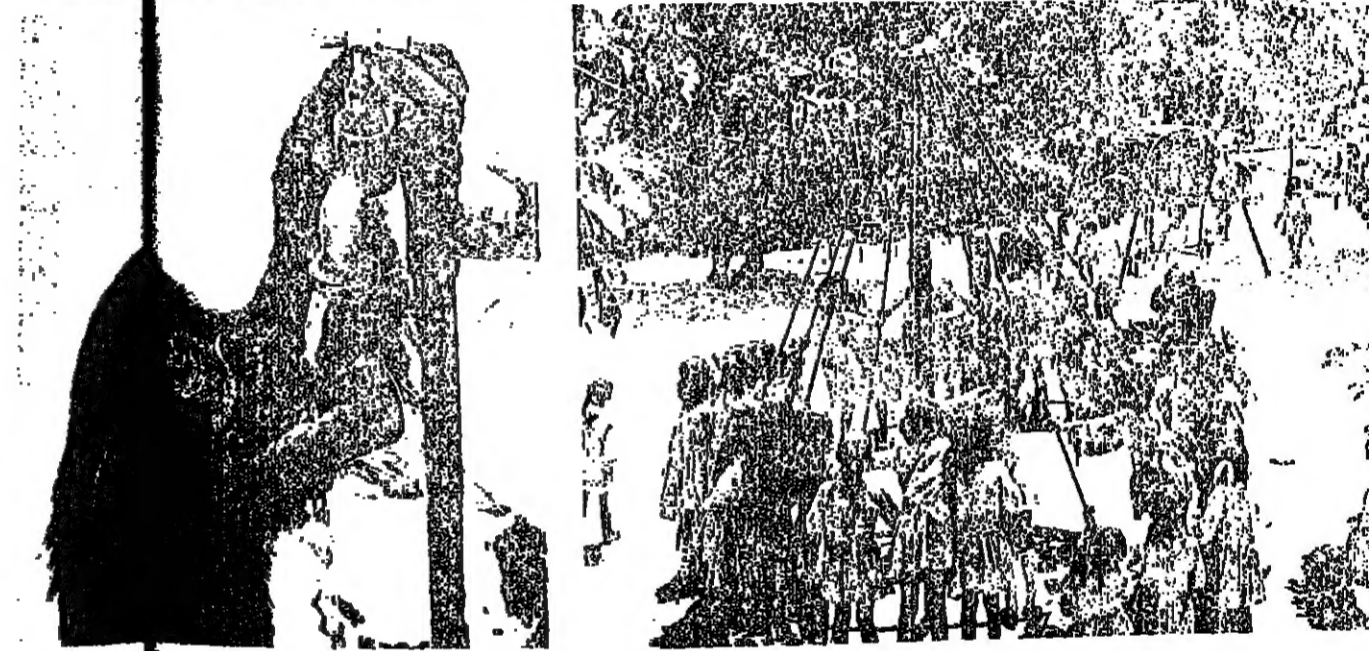
TEXT: Joanna Yehiel

PHOTOS: Werner Braun

Prof. Aharon Shulov has a treat for one of his zoo's deer



Arab girls push close for a better look at the chimp (also seen lower left), and play in "amusement park" (lower right).



Biblical quotations, like this one hanging on lion's cage, are found all over the zoo.



Syrian bears, who were saved from extinction in Biblical Zoo.

Prof. Aharon Shulov is a zoologist, not a politician. But he does agree — most heartily, and for a reason all his own — with Israel's insistence on secure and recognized boundaries.

For the past 30 years and more, Prof. Shulov and his Jerusalem Biblical Zoo — he is its founder, builder and still its curator — have seen their fortunes fluctuate with those of the city. Until 1967, the zoo was always on the front-line, in various locations from Mandelbaum Gate to its present site in Romema; the zoo's animals suffered casualties when the city was shelled and went hungry, when it was besieged, both by the Arab Legion in 1948 and by the heavy snows of 1967.

"Ach, tsorres, tsorres," says Prof. Shulov, shaking his bald head — but what could be more fitting part in the trials and tribulations of the Land of Israel?

How did the zoo start? It began as a *pinat hai* (animal corner), when he discovered that his zoology students at the Hebrew University in 1940 had no idea what a "jackal, a fox or a porcupine" were like. And these were animals supposed to be indigenous to the country, mentioned in the Bible...

Prof. Shulov decided to bring back to the Holy Land the animals of the Bible, the animals which had been extinct here for several hundred years; to bring back the lion, the leopard, the fallow, roe and red deer. A kind of "zoo Zionism," he still calls it.

The first tentative *pinat hai* was in the centre of the Capital in Rehov Harav Kook. Like the people anywhere, the neighbours objected to the noise and smell. So, a year later, the zoo moved to Rehov Shrauel Hanavi near the Mandelbaum Gate, on the border of Arab and Jewish Jerusalem.

It was six years before the zoo made its next move. Few visits came during the bloody decades which preceded the War of Independence, and the zoo nearly had to close up. Then the Hebrew University offered Prof. Shulov a plot adjacent to its campus, on Mt. Scopus.

The new cages, built with the help of the Jerusalem Municipality and the Jewish Agency, were almost completed, but the zoo could be delayed no longer. So the zoo made its third move in the spring of 1948, in convoys of trucks with animals, the birds in buses, the monkeys in ambulances. Then, shortly after the move was completed, the zoo — and Scopus — was isolated, as the road connecting it with Jewish Jerusalem was cut.

For three years, the animals and the keepers tried to keep the zoo alive. Prof. Shulov considers this was the zoo that actually preserved Mount Scopus as a Jewish place. "The zoo was in front of the buildings of the university. And on the outside edge of the zoo was the hyena cage. The Arabs were frightened of the hyena — they are very suspicious about it — and so didn't attempt to get through the fence to the university at night."

As animals began to starve, the zoo's director had the agonizing task of deciding which animals were to live and which were to die. "I had to kill the smaller animals one by one to feed the larger ones," he recalls with a grimace. "And I had to free some of the other animals, like the gazelles, who stayed around the zoo because it was the only place they knew — and died under a sniper fire."

When the zoo could come back from the Mount, in 1951, only 15

survived, of the original 100. There is significance in the fact that the letters *het* and *yod* — the letters *het* and *yod* spell "hai" — life.

In June, 1967, found it again during the Six Day War, and again under fire. The Jordanians, who had the zoo in their hands, shelled the zoo (there is one shell hole in the wall). About 100 creatures were killed, most of them small birds.

\*\*\*

The zoo is the world's only biblical zoo, and as such attracts tourists from all over. However, the idea presented difficulties — primarily the animals to be included. There are not more than 170 animals in the Bible, and in fact this represents far more names — the lion had five, the camel three. And what is one to make of the "snake of fire" for instance? "Mythological quarrels will end, and, meanwhile, the zoo had to gather in its returns. Another problem posed was that hyena native to this country had died out."

Prof. Shulov describes how the zoo saved from extinction the bear, not to be found anywhere else in the world. "The bear came here in London, they had cubs, which we exported for some local scorpions and snakes. The parents returned to London. But ours survived and bred, and now several bears can be seen at the zoo."

How difficult the whole process is can be understood from the fact that the London Zoo had a couple of

Syrian bears for some 26 years, and desperately tried to get them to reproduce, only to discover after all those years that both the bears were female!

The Jerusalem zoo brought back 10 species to the land of their origin, animals such as leopard, roe, red and fallow deer — the last of which bred to such an extent that they had to be passed on to the nature reserves.

They also saved the last Persian gazelle in the country — during the Six Day War, a very old male gazelle and a female were found in a kind of animal quarter in a café in Jericho. The café had no food for them, so gave them to the new military commander, who gave them to the zoo. Although very old, the gazelle male still could breed, so the zoo now has 10 Persian gazelles.

Why is Jerusalem so good for animal breeding? "I believe it is the climate," Prof. Shulov says. "San Diego Zoo is known as the best in the world for animals, and when I was there, we compared climates. Jerusalem's climate is far better because we don't get such extremes — in summer the humidity does not fall too low (in San Diego it is sometimes nil) and they have very cold winters and strong winds from the sea there that we don't get."

To further emphasize the Biblical aspect, the animals carry appropriate Biblical references on their cages, in Hebrew and in English. This appeals as much to the Jewish visitors as to the Christian. It probably bewilders the many Arab visitors who started to swarm through the gates of the zoo after the 1967 war, with no sign of abating. This is the only zoo in the Middle East, apart from Cairo and Tel Aviv, and its almost-natural layout,

with cages half-hidden by trees and twisting paths, gives the whole place a special appeal.

And, of course, the zoo also has other animals, not mentioned in the Bible. "If we had an occasion to get some animals from, say, Burma or the U.S., we gladly did so."

Professor Shulov reckons that of the 1,000-odd visitors a day, 250 are Arab, mainly children in school classes. There are about the same number of Jewish children, and half the entrance is adults. This again is unusual, as zoos usually attract two children for every adult.

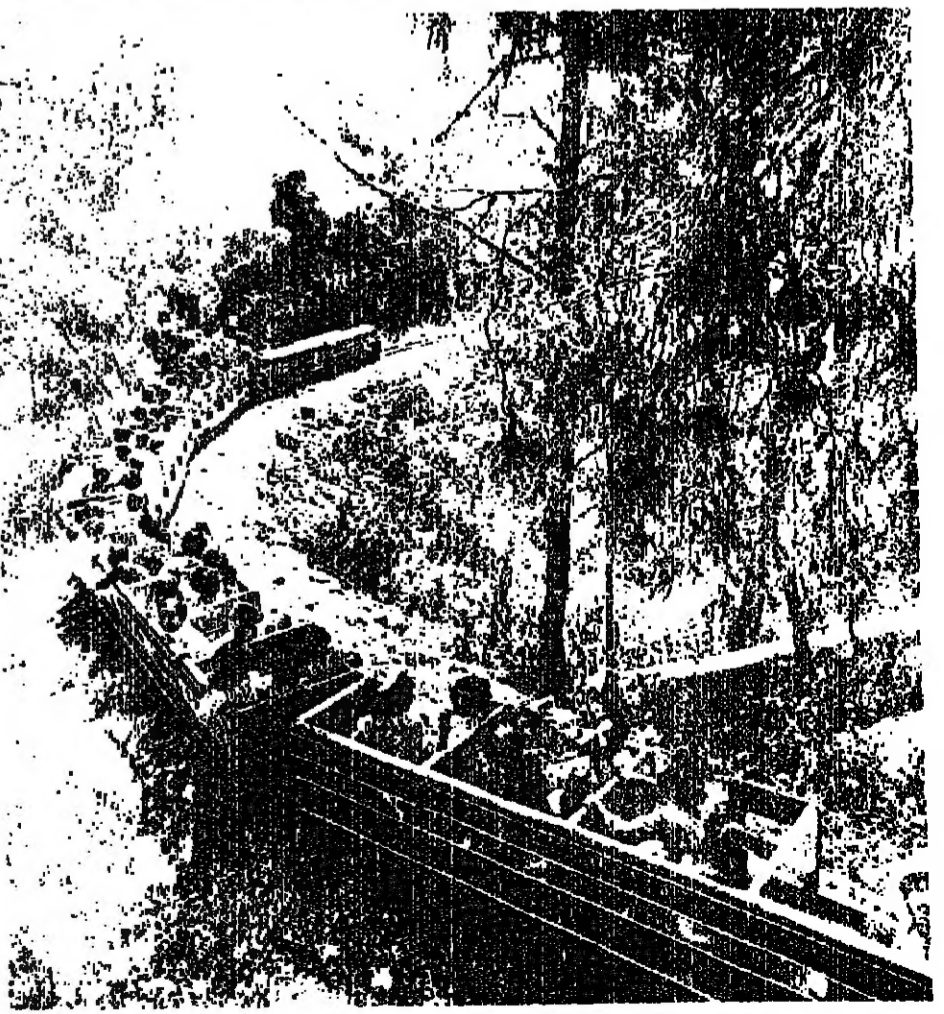
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THE Professor has plans for a pet shop, a large house for apes, and a small animal hospital is now in the building stage. But his main project is one which he has several times tried to get off the ground and not yet succeeded — a children's zoo — not the usual playground, but a zoo built around quotations from the Bible, such as "the lion will lie down with the lamb" and the story of Daniel and the lions' den... so the children can explore and learn at the same time.

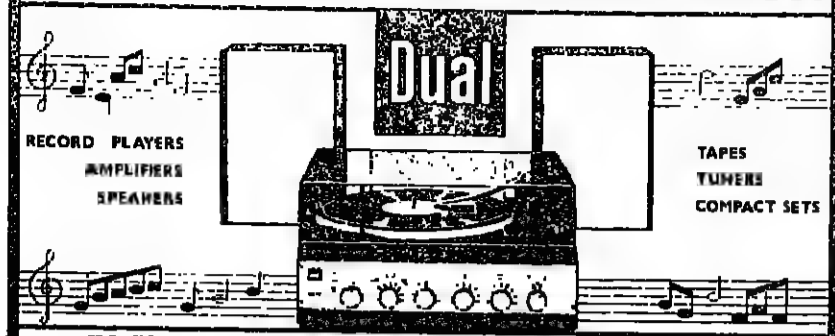
The zoo's budget last year was IL450,000, of which more than IL250,000 was its own income; IL100,000 came from the Municipality. But the place finds itself hard put to support even the minimum staff of 20, including keepers and helpers and a veterinary surgeon.

But whatever the current problem: shelling, sniper fire, starvation, snow, or only money shortages... this is one zoo with a will to survive. Prof. Shulov notes that he is the only survivor from the original zoo company in Rehov Harav Kook; next in seniority are two veterans, from the Shmuel Hanavi time.

The miniature railroad is one of the most popular attractions for the children — and the adults — who visit the zoo at the rate of about 1,000 per day.



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**Notice to the Public on the Safety Classification of Passenger Ships**

In accordance with an order signed by the Minister of Transport on February 20, 1968—Commodities and Services (Control) Order (Safety Classification of Passenger Ships), 5728-1968 (Published in Kovetz Hatakanot No. 2194 dated 24.3.1968), I have classified the passenger ships listed below which are engaged in the transportation of passengers from Israel in accordance with the safety standard of each ship.

The aforesaid order defines five safety classes, namely "AA," "A," "B," "C," "D," the highest class being "AA," and the lowest one "D."

The safety classification is determined by the compliance of each ship with the requirements of the International Conventions for the Safety of Life at Sea. If the safety classification of a particular ship is altered, a special notice to that effect will be published.

No.	Ship's Name	Safety Classification	Year of build
1.	DAN	AA	1964
2.	MESSAFIA	C	1962
3.	ENOTRIA	C	1961
4.	SAMSUN	C	1957
5.	IZMIR	B	1955
6.	APOLLONIA	C	1954
7.	PEGASUS	C	1950
8.	QUEEN ANNA MARIA	B	1954
9.	OLYMPIA	B	1951
10.	NILI	AA	1961
11.	ISKENDERUN	C	1950
12.	HERMES	C	1950

The attention of the public is drawn to the provision of the aforesaid order obligating whoever sells tickets for a voyage from Israel on board a passenger ship, prior to the sale of the ticket, to provide the prospective passenger in writing and on a separate document, with the following particulars: the ship's name, its year of build and safety classification assigned to the ship in accordance with the aforesaid order.

**J. CAHN**  
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**MARKETING WITH MARTHA**

**THE SYPHOLUX STORY**

My nine-year-old Sipholux bottle — the thing that snakes soda water — was dripping all over my refrigerator. I took it to the Sipholux service station in Tel Aviv. Within seconds, a man looked at it and said, "We're giving you a new one instead. The bottle is 'new or renewed,' I asked. "Renewed, but like new," the man said. All with a smile, no fuss, no waiting, no charge. It seemed too good to be true. Most of the Sipholux story seems too good to be true. It is an Israeli business, built on water and carbon dioxide. It creates no pollution, has no throwaway parts, gives unlimited free service. And the price of the home-siphon has not risen in 23 years of business.

An eight-cup Sipholux bottle costs IL29, just as it did in 1949 when the Gruenwald family, originally from Hungary, set up the firm in Tel Aviv. In fact, this means a continuous decrease in real price, because of the decline in value of the pound.

Officially, the home-siphon carries a three-year guarantee, with the stipulation that the apparatus be used according to instructions. In practice, free service is limitless, making Sipholux an ideal "lifetime" wedding gift. Because parts can be replaced indefinitely, new customers consist of new couples, new immigrants, Arabs in the new territories — and satisfied customers who decide that a second Sipholux bottle would be a useful thing to have in the house. All in all, there are an estimated three-quarter million Sipholux home-siphons in use in Israel today.

The home-siphon sold in Israel is a standard-looking product, silver-coloured metal with a couple of red lines for decoration and a red hard-plastic head. When I visited the office of the firm's Deputy General Manager, Moshe Miron, the first thing that caught my eye on his desk was a gold-plated Sipholux bottle with a black top. "What's this?" I asked. This, Mr. Miron explained, is the export model. It goes to South Africa, Iran, and to the United States, where it is sold under the name Kraftware. A major outlet is Sears, which features it as a decorative asset to the home bar.

loos agents — which include almost all grocery stores and supermarkets — are instructed to open the boxes and check that all 10 balloons inside are good ones. If not, they are exchanged on the spot.

At the same time, Sipholux warns the public to beware of imitations of its balloons — empty cartridges which have been filled by backyard operators and peddled in used boxes. To be sure the product is authentic, you should see that it is a fresh, sealed Sipholux box before the sales clerk opens it to count the balloons.

At my request, Mr. Miron gave me a lesson in proper soda-making. Fill the bottle with cold water until it starts to overflow. Then give it a gentle shake and the water will settle at the level just below the plastic neck. (In my experience, this is too much water for some bottles. Mine has to be a little less full, or it leaks when the gas is put in.)

After the water is in, screw the head on and give a little extra twist to make sure it's tight — but don't force it. Put a balloon in the holder, turn it until the gas whistles in, then unscrew it. Shake the bottle, then repeat the process with a second balloon. (The one-litre siphon takes only one balloon; the standard two-litre model takes two, not more.) Shake again, and refrigerate before using.

There is never any need to wash the bottle, Mr. Miron insists, although rinsing it out with plain water will not harm it. When not in use, the bottle should be left open, with the head resting lightly on it, if you wish.

Despite the fizzing noises sometimes made when a balloon is properly inserted, there is no danger involved in using a Sipholux, Mr. Miron replied in answer to my question. (I must confess it took me a long time to learn to fill these contraptions, and I managed to plead terror of it in my early years of marriage, leaving the job over to my husband. Gradually, I took over the task.) There is only one case on record, and that a recent one, of a Sipholux exploding: This happened to some schoolboys made a complicated rocket out of a siphon and heated it, and it did blow up, fortunately injuring no one.

Sipholux maintains six permanent service centres for its siphons: at its factory at 106 Gibborei Yisrael, Tel Aviv, and at 2 Shilva, Tel Aviv; in Haifa, at 18 Rehov Hahatola; in Jerusalem, at 16 Rehov Shalom; in Beersheva, 31 Rehov Hahatola; and in Eilat, "Sipholux 121/1."

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**Replacements**

At one time, Sipholux experimented with different coloured siphons for the local market, but it was too complicated for the servicing department with its policy of replacements. Similarly, the small size siphon, which holds four cups (one litre), has been withdrawn from the market as impractical. Existing models are still serviced, but if a bottle is beyond repair, the customer is offered a new large one at reduced price.

The European prototype of Sipholux, and its own export model, use one-time, throwaway cartridges (balloons) of carbon dioxide. The Israeli model has refillable balloons. This makes the cartridge far cheaper than, about one-tenth the European price. Locally, a box of ten refilled balloons costs a standard 85 agorot — if you turn in a box of empties or IL2.50 if you don't have empties.

Because of a kink in the refilling system, which Sipholux has not yet ironed out, some five or six per cent of balloons reach the market as flats. In order that the public need not suffer, Sipholux has

materials for the siphons are imported, and pressed into shape at the Tel Aviv plant. Improvements in technique have permitted the price to remain at the same level over the years — "though I cannot promise you it will remain the same in another year or so," Mr. Miron said ominously. There has been one price rise in the refilled cartridges.

I am not a great enthusiast for visiting factories, but the Sipholux plant impressed me by the fact that everything seemed to be reprocessed and reused as long as possible. I even saw some old-style green cartons being processed for salvageable parts (the present cartridges are reddish-coloured). I was also impressed by the polyglot appearance of the 120 employees — who include 15 Arab women from Tulkarm.

The emphasis on a waste-free product carries over to a special "pa-

Martha Meisels



# HOW TO FACE

By Lea Levavi  
Jerusalem Post Reporter

TEL AVIV. — DYING has become a university subject, and the specialty of a professor now visiting Israel. Professor Jeanne Benoit Quint of the University of Washington in Seattle is here for six weeks as a guest lecturer at Tel Aviv University's Nursing Department. She also gives workshops on her subject, "death and the dying patient" to nurses not enrolled at the university. Field trips to hospitals and medical institutions, as well as consultations with Tel Aviv University nursing professors, are included in her busy schedule.

"I love this country because it reminds me of California," she said when we met at the university. "All the orange trees and palm trees — and the climate." Professor Benoit is a native of Southern California and taught at the University of California, in San Francisco, before going to Seattle. She has been married for two years and has four children and six grandchildren by marriage. "That's quite something for a woman my age to get used to."

"What I really like about Israel is that there's so much life here; it's so stimulating." It seemed the wrong moment to make the transition from life to life but there was no choice. Her specialty is work with the patient suffering from a life-threatening illness. People refer to her work as "having to do with dying" but she prefers the positive approach. If we forget that the dying patient is still alive, we cut him off from the main

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stream of life and do him an injustice.

"There is a difference between calling someone a dying patient, and calling him a living patient with a life-threatening illness," she said. "The difference — and it is not just a question of semantics — is in our reactions to him."

Our culture is basically "death denying"; we don't know how to cope with death so we prefer not to talk or think about it. However, especially with the increase of older persons in the population, there is no choice but to face it — especially for nurses and other hospital workers. Israelis, no less than Americans, are death deniers — she believes from what she has seen here. In Israel, the war situation may have something to do with it; but the aging population — a problem this country is beginning to deal with — plays its part.

The moment someone is classified as a dying patient, explained Professor Benoit, we change our whole attitude and behavior toward him. "We don't know how to communicate with him, and communication is strained or sometimes nonexistent. Even patients who do not know their real state begin to suspect the truth because they are sensitive to changes in the behavior of those around them."

They see people are uncomfortable in dealing with them and they begin to understand why — despite our efforts to hide the truth. This very hiding — an outgrowth of "death denying" — is another injustice to the patient. "I sometimes marvel at people's capacity to take adversity if they're given the chance to know the truth... We should be realistic with the patient and let him participate in the major decisions made about him."

Because the medical profession is so oriented to life-saving — patients for whom there is no hope are given "heroic" and kept alive "when it might be better to let them die a natural, dignified death." But that raises the question of euthanasia. Should a suffering patient be killed or allowed to kill himself?

"There are some who would go that far. My personal philosophy, which I said, is to include the patient in decision-making. If there is really no hope and he knows it, he may



Prof. Benoit

# DEATH

of dying." She then decided to find out how hospital staff and the patient's relatives react to the dying patient, using a field approach like that of cultural anthropology.

She and the other researchers observed hospital workers and patients' relatives, as well as the patients themselves, and interviewed them. "Because we cannot be honest with ourselves about death, and therefore cannot be honest with the patient, we tend to cut him off and leave him in his own world of fantasy and imagination, which may be over worse than reality."

Professor Benoit has also done research on young insulin-dependent diabetics who are, in a certain sense, threatened with death. The adjustment to controlling their lives — especially for young people who want to have fun, eat what their friends eat, etc. — is difficult; but failure to make that adjustment could result in death.

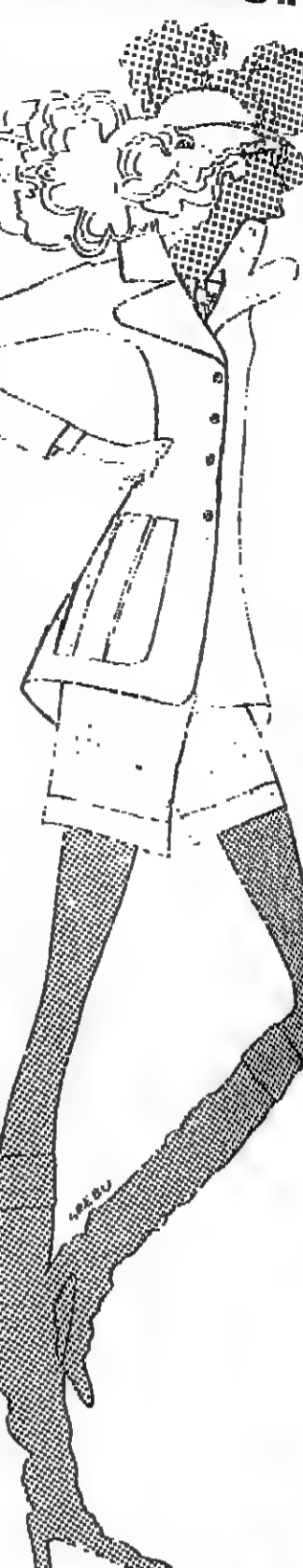
Her next research project will be a record study of dying patients in a teaching hospital — to find out how many dying patients nurses must handle on an average, as opposed to patients who recover.

Many things true of the dying patient are also true of attitudes toward patients whose illness or injury has left them handicapped. They are given false hopes of recovery even when there is no hope "because our youth and beauty oriented culture makes us uncomfortable with handicaps, too." Rehabilitation and learning to cope with the problem are often delayed because medical workers and the patient's relatives are too uncomfortable with the truth to help the patient face it.

"Fifty years ago, early death was common, most students had personal experiences with death in their own families. Today this is not necessarily so." This is one of the difficult problems in today's nursing schools, students find the hospital milieu shocking and hard to take, and the life-saving orientation of their studies and work makes facing death even more difficult.

Professor Benoit began doing research in this field at the University of California. Her first project was a follow-up study of 21 women who had had breasts removed. "One thing I found is that the diagnosis of cancer produces a fear not only of death but of a particular way

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# VISITORS' GALLERY: GISHELLA WARBURG WYZANSKI

# The Szold Institute

FOR Gisella Warburg Wyzanski, her recent appointment as Hadassah's Chairman of the Henrietta Szold Institute for Research in the Behavioral Sciences rounds off decades of activity on behalf of Jewish children and youth. In Berlin, in 1933, she helped to select and train Youth Aliya youngsters for immigration to Israel. In 1938, she went to the United States to raise money for the cause.

"I remember that I cried, because I didn't want to go till the last minute," she said. "I was in New York, and I was asked if there was anything she could do. They told her: 'Wonderful, you can make speeches and collect money.' She pointed out that she had never made a speech in her life, even in German, let alone in her 'German English,' but they sent her off regardless on a six-week coast-to-coast speaking tour. 'They have been forcing me to make speeches ever since.'"

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Youth Aliya child had gone: I didn't think anything could happen to me in Germany." But, while she was in America, her uncle, Fritz Warburg, was arrested in Hanoi; he eventually came to Israel through Sweden to join two of his daughters here. After "Crystal Night," the American branch of the family refused to allow her to return to the United States to raise money for the cause.

In New York, she went to Hadassah, because of her interest in Youth Aliya, and asked if there was anything she could do. They told her: "Wonderful, you can make speeches and collect money." She pointed out that she had never made a speech in her life, even in German, let alone in her "German English," but they sent her off regardless on a six-week coast-to-coast speaking tour. "They have been forcing me to make speeches ever since."

The Szold Institute, she says, "was Henrietta Szold's last project. When she was 81, she presented her plan to a conference of social workers in Jerusalem, and told them that generally she tried to convince people about the necessity for an idea, but time was running out for her, and this once they would just have to believe her that such an agency was urgently needed. She had saved a modest fund for a small beginning of such an institute: Hadassah had been giving her \$5,000 annually as a birthday present, to which she added \$25,000 given by Hadassah in memory of my uncle, Felix Warburg, 'Le Morte Ha'yed' — the name she gave to the institute — was to be run on the interest. The capital, she hoped, would be increased as the importance of the project was recognized."

Her dream has not yet been fully realized. Today the institute gets some money from the Government, the Jewish Agency and Hadassah, but a large part of its budget is covered by commissions for special research projects. It is now doing research for the Prime Minister's Commission on Youth, Acting as a bridge between the academic community and executive bodies, the Institute has been able both to analyse problems and even to forecast them. Now everybody talks about the Israel Black Panthers and what makes them tick, but in 1963, when attention was concentrated on the War of Attrition,

The Institute warned of the danger of another Wnd Salib. "Israel is so small and so volatile that it can do things in society that America cannot do," says Mrs. Wyzanski. "It is very difficult in the United States to change wrongs, even after a problem is recognized. Israel can study potential stresses even before they exist; social problems are so fresh that action for change is comparatively easy; the effectiveness of programmes can be tested and followed up. The results can be of use to other countries struggling with similar problems."

Another of Gisella Wyzanski's interests has taken her to see the ulpanim in Hebrew for Arabs, and in Arabic for Jews, organized by Eccc Homo and sponsored by the Hebrew University. Back in the 'forties, a Unitarian minister in Boston, concerned about the persecution of the Jews by the Nazis, founded an Interfaith organization known as "Children for Palestine," which initially helped Youth Aliya. Today, renamed the Fellowship in Israel for Arab Jewish Youth, the Organization has built a clubhouse at the Neorim Youth Village, where Jewish youngsters meet with Arab youth from the Little Triangle; the Organization also supports a joint programme at Ben Shimon, and gives scholarships to Arab students at Israel's universities.

Peace in action  
"When the late Aline Britul, Mother Superior of the Eccc Homo Convent, described the ulpanim during a visit to Boston, the Fellowship was so inspired by her proposal for peace in action, and the promotion of human relationships between Jews and Arabs, that they made a spontaneous donation to help the programme. This week I met Sister Rose Therese, in charge of the ulpanim at the Eccc Homo Convent, and saw the ulpanim at work. It was a remarkable experience."

"The whole question of Jews and Arabs living together has become one of the most crucial in the world," she comments. "Whatever political outcome, it is clear that the two peoples are going to live in close contact from now onwards. Yet the relationship is a subject that social scientists have hardly touched. The Szold Institute hopes to do research on the interaction of Arab and Jewish youth, using the work of the Jerusalem Municipality and the I.C.C.Y. It is trying to get the research funded by the Ford Foundation. I have an idea that the results will amaze the world, which tends to accept cliches as interpretations."

Philip Gillon

# DOGS DINNER

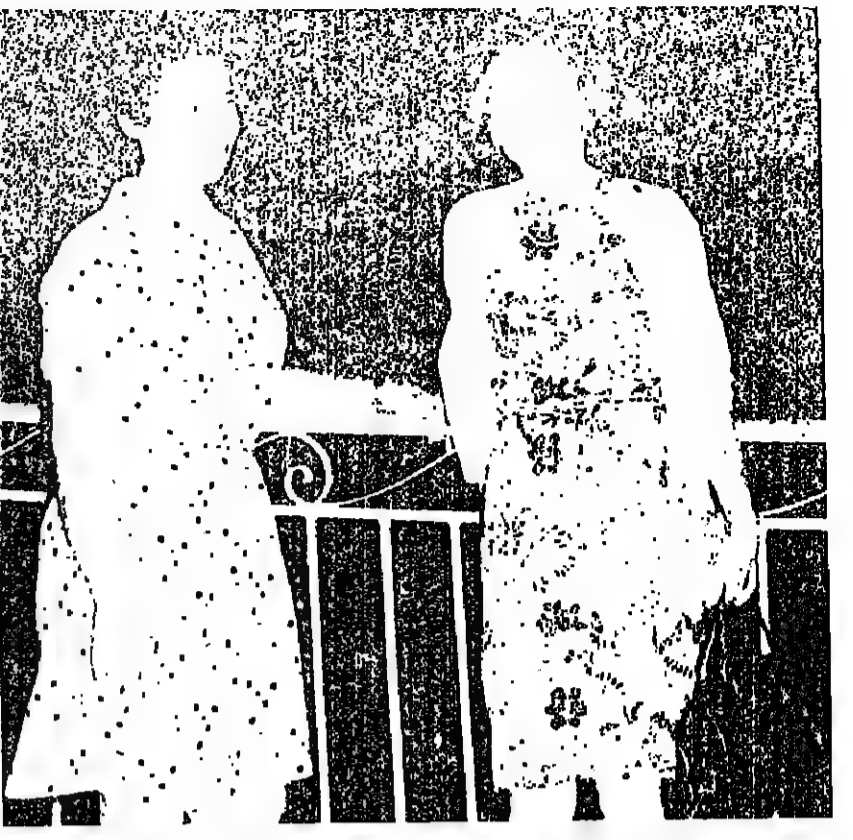
NEW YORK (AP). — A New York State Supreme Court judge volunteered this week to eat lunch in a Chinese restaurant — to prove he considered it safe to eat Chinese food.

Justice Samuel A. Spiegel made this offer after presiding at a court hearing in which the 900-member Chinese-American Restaurant Association accused "The Village Voice" of holding them up to ridicule and contempt for saying that dog meat is served in their restaurants.

An article called "Dobermans are delicious," said that "dogs are cooked and served in Chinese restaurants." Justice Spiegel said, "I suppose it was something that was intended to be funny. But it didn't turn out that way."

"Will it help if I and the two lawyers have lunch in a Chinese restaurant to show that we are not afraid to eat there?" he asked.

The Association agreed to withdraw newspaper of holding them up to ridicule and contempt for saying that dog meat is served in their restaurants.



Gisella Warburg Wyzanski (right) with Sister Rose Therese at Eccc Homo on the Vth Doborawa. (Courtesy: Hadassah)



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# SPEAKERS

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# Aled Knits an Israel Specialty at Jwanir's

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By Catherine Rosenheimer Jerusalem Post Fashion Reporter

PAPCO is one of the newest names in the local fashion market, producing both standard shirts for men and women and children as well as fashion styles, all in a stretchy knit cotton velvet, the correct term for which is "plush."

The idea for the company started six years ago, when Yehuda Finkovitz, the company's managing director, was still an economics student at Tel Aviv University. He received a present of some cotton velvet shirts from abroad, found them extremely comfortable and practical to wear — and found that all his friends were keen to buy the same.

Having a father in the textile business, he tried to interest him in producing this type of shirt; his father suggested that he go ahead and try himself. "I never thought the 'rag trade' was much of a business — intended to go into the computer field. Today I'm still not convinced that computers aren't a better proposition," says Yehuda.

None the less, a year and a half ago, things started moving at Papco. Knitting machines were rented initially, and know-how for the somewhat complicated process of

producing plush fabric was purchased from abroad. Once the teaching problems of the first stage — producing the fabric — were overcome, a further problem arose: the fabric is a tricky one where pressing and making up are concerned, and although the idea was simply to produce and sell plush, Papco found themselves forced into the ready-to-wear field as well.

Manufacturers were frightened to use the fabric and stocks were piling up. Last winter, with the velvet look very "in" (it promises to continue for next autumn too) Papco came out with well cut pants and blazers as well as maxi dresses, all of which sold well, as did children's and adult's shirts. The fabric comes in three different blends: 80% cotton, 20% polyester, a tough combination suitable for trousers and jackets; 80% cotton, 20% nylon, a blend which gives the fabric a stretchy quality, making it suitable for beachwear, summer dresses, even blouses — and possibly "babygrow" suits for infants, though this is not a field which Papco have as yet investigated; the third type of plush is 100% cotton, which can also be made up with a rib effect for a corduroy look — the pure cotton plush is used for all types of shirts.

Now selling in about 100 shops throughout the country, Papco last week launched their new summer fashion styles — lots of brief, comfortable looking mini dresses like the ones pictured here and also one or two maxis and skirts with coordinating tops.

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Smock top from Alaska comes in checked seersucker, repeated on trouser turn-ups. It has brief, frilly butterfly sleeves and square-cut necklines.

their range not only to the tastes but also to the pockets of young soldier girls who like nothing better than to get out of uniform, but have to plan their fashion wardrobes on shoestring budgets.

Seen here are two suggested "mix and match" wardrobes, with separates that can be combined in a variety of permutations.

In the first photo below total price of all four items shown is IL131.20: V-necked shirt at left is in red and white stripes, topping a red pleated mini skirt (available in other colours too.) On the right, a striped vest top in blue and white topping well cut navy blue pants.

In the second photo total budget is IL131.20: components of the wardrobe are a cut-away top dress in blue with yellow, a flower print shirt in yellow with white and a pair of long dark brown pants; thus the dress can be worn on its own — as shown at right, the three items can be teamed together, the shirt and pants worn alone or the dress and shirt minus the pants for a pinafore effect.

Good value — and of course Shekem give their usual discount to soldiers with special coupons.

CALL them baby doll dresses, maternity dresses or what you will — actually they are smocks, and making their appearance in a big way on the summer fashion scene just now — in all kinds of fabrics,



Another smock and pants outfit from Alaska, this one in dark floral print trimmed with broderie anglaise — and again, the smock fabric is repeated on trouser turn-ups.

Yet another version of the smock — this one from Hamashbir Latzarchan, in crisp black and white check fabric with semi-circular yokes in contrasting bright orange. The style comes with or without sleeves, has broderie anglaise trimming.

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**Summer camps for 1,170 underprivileged mothers**

Jerusalem Post Reports  
1961, AVIV.  
A NEW summer programme of vacation camps for mothers and children of underprivileged families will be conducted this autumn throughout Israel by the Moetzet Hapoolot-Pioneer Women.  
Mrs. Beba Eshkol, general secretary of the women's social service organization, revealed this week that a new project to aid needy families will cater to 1,170 mothers and their two youngest children in special vacation camps set up in community centres and agricultural schools throughout the country. This imaginative venture is designed to bring much needed rest and recreation to hard-pressed women with large families from city slum neighbourhoods and struggling farm settlements and development towns.  
Each participant will enjoy a day-long programme of good food, sea bathing, sports, handicrafts, lectures and entertainment. At the same time more than 2,340 children, according to current plans, will be cared for equally in the camps to insure complete relaxation for the hard working women. A total of 17,550 vacation days will be provided by the Moetzet Hapoolot in the programme which will reach hundreds of women in Israel who have never enjoyed a vacation in their lives.

**Nominal fee**

The entire programme will cost approximately \$100,000 (\$1,420,000) to execute. Each mother pays a nominal fee and the government programme in coordination with Demographic Institute of P.M.'s office and municipalities are expected to participate. But the bulk of this cost, it was emphasized, must be borne by the Moetzet Hapoolot-Pioneer Women as an addition to its continuing programme that includes more than 1,100 child care, vocational training, community and other centres throughout Israel.

The programme is being conducted through scores of volunteer members of local Working Women's Clubs throughout Israel, associated with the Moetzet Hapoolot. Its sister organization abroad — Pioneer Woman — has been called on to help finance this project.

**WEE WOMEN**



"I think I'll go shopping. According to your horoscope, you'll be generous today."

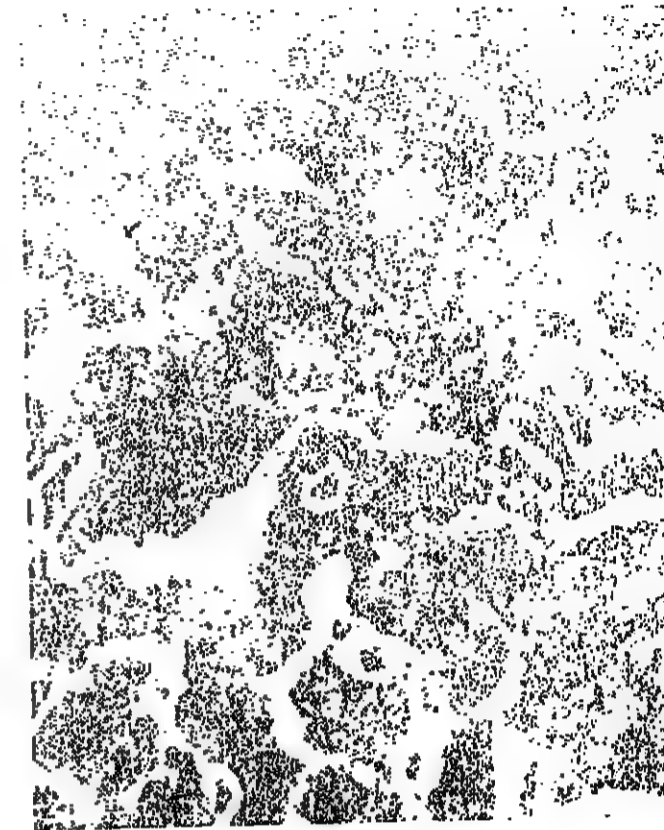
**New on the market**

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THE plastic factory of Kibutz Hazorea, Plastopl, is now marketing a resilient transparent plastic "Plastora," which comes in rolls and is packed in an elongated box with a sharp edge for easy use. Plastora is handy for storing all kinds of raw and cooked foods in the refrigerator, keeps them fresh and prevents smells from spreading. Its flexibility makes it ideally suited to all forms of produce and containers, to the edges of which it adheres firmly.

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Magnified photograph of dry skin



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**THE NEW SUMMER 1972 MODELS HAVE APPEARED**  
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SHEKEM launched their new summer collection this week at a special showing for girl soldiers at an army base "somewhere in Israel." This time, Shekem have very carefully geared a great part of

with sleeves or without, a dresses in their own right or teamed with pants, serving as matching cover-ups for swimwear. Seen here are a few of the versions currently available on the local market.



Much too young for guard duty, a puppy at the Tel Aviv S.P.C.A. greets an equally young visitor.

# Dustbin mail

WITH unquenchable optimism I always approach our post box in happy anticipation that it will contain either a letter from the children, a large sum of money due to me that I had forgotten about, and therefore not spent in advance, or some unexpected good tidings from some unexpected source. If I'm in a really hopeful mood, all three. Generally one or all of these delightful items, which do sometimes turn up as leavened by the presence of bills, official notices of meetings bound to involve long speeches full of statistics and vaguely sinister invitations to visit some municipal department identified only by a room number.

Increasingly now, the box is filled with large bulging envelopes which threaten to crowd out the more interesting mail, most of which are deposited, unopened, into the wastepaper basket so conveniently placed in front of the Post Office. On the mornings when such dispatches are delivered it is always full to overflowing.

Having in mind the additional burden imposed by these massive, unsolicited messages and the entirely justified complaints of the postal workers about the weight of their

# LIFE IN GALILEE By Hadassah Bat Haim

years ago and was not long afterwards gathered to her father. We are adjured to fill our hearts with the world's masterpiece, last fully copied and brilliantly colored which even if we had space for our walls between school photographs, wooden masks and teaching schedules, would only amuse verily in a household of completely divergent artistic views. The same applies to records which have been offered regularly every few months for a decade regardless of the fact that we had no gramophone. Offers of books come by the dozen.

The latest inquiry asks three times a year each of us individually and myself twice, if we are not lonely, bored and/or unhappy. It is so ambiguously worded that it is difficult to find out if it is an advertisement for a hobby club or a matrimonial agency. As we all spend most of our time rushing breathlessly from one job to the next, we haven't much chance to brood over whether we are lonely or bored.

The spate continues unabated. Complaints only elicit from the clerks the information that they are inundated too. The only helpful suggestion yet heard is that the Post Office will have to get a bigger dustbin.

# AND MUSICIANS • BY YOHANAN BOEHM • MUSIC AND MUSICIANS BY YOHANAN BOEHM • MUS

TWO generous new endowments have just been announced by Fanny and Max Targ, the Chicago patrons of Israel music, here on their umpteenth visit in connection with their plans for the future activities of Americans for Music Libraries in Israel (A.M.L.I.), which they founded and still direct. They are dividing the sum of \$100,000 between a new scholarship fund and the music centre at Ein Karem which bears their name.

A.M.L.I. will continue to provide material for the libraries at the music academies and conservatories in Jerusalem, Tel Aviv, Haifa and Beer-sheva; it has added the libraries at the Hebrew, Tel Aviv and Bar-Ilan Universities, as well as the conservatory at Beisan which bears their name.

It will ship to the U.S. — for the time being to eight libraries — sets of Israeli compositions with his encouragement, set about establishing an "Institute for Musical Knowledge and Education." It began functioning in Tel Aviv in 1940, and a branch was opened in Holon in 1942, a few months before David Shor's death. The Holon branch flourished to such an extent that eventually all the activities of the conservatory were concentrated there.

Among outstanding students of the institute have been Uri Pianka, today one of the leaders of the violin section of the Israel Philharmonic Orchestra and violinist of the Yuval Trio; and Joseph Kallachstein, the pianist who won the Leventritt Award in 1949.

Under the chairmanship of the Mayor of Tel Aviv, a board of trustees composed of public figures and representatives of public bodies watches over the running of the now separate Israel Conservatoire of Music. Over 60 teachers pass on the gospel of music to ever-growing numbers of pupils who are housed in three school buildings and Beit Zvi in Ramat Gan. The institute still has no library of books or records, and no adequate listening equipment. There are no intubations to lead to pupils without means to buy their own. Tuition fees (from I.L.1,080 to 1,180 per year) do not cover expenses and the conservatoire has to rely on subsidies and donations.

On the programme for expansion to answer the demands and needs of the growing population, the first item is the acquisition of a building to house all its activities; it is hoped that the plan for a Music Centre being worked out at present by the Tel Aviv Municipality will provide the facilities needed to accommodate the Israel Conservatoire and the Thelma Yellin Secondary School.

"SERIES 11.1" is the name of a new venture to take place at the Tsavta Club in Tel Aviv on Saturday morning, starting tomorrow at 11.11 a.m. Devised and conducted, the series is intended to be a cross between planned programmes and unplanned audience involvement, particularly suited to the mid-morning hour. Built around a nucleus of works by Mozart and Bach, the additional repertoire will range from Haasidic music to electronic devices, with "spontaneous moderating" by the conductor providing an informal atmosphere.

Four Mozart symphonies—Nos. 23, 24, 26 and 27 — and some Bach cantatas (the "Wedding and Coffee" as well as No. 53 and arias for baritone) will be heard during the series. String pieces by Bartok, Stravinsky and Orgad, American composer William Kraft's "Morris Dance" (for solo multiple percussion), and Simon Sargon's "A Yiddish Vort" (for vocal quartet and piano) will be included.

As a further gimmick: those who attend the first three concerts of this initial series will be given free entrance to the final concert and will constitute the nucleus of the subscriber list for future music events at Tsavta.

# Targs' new projects

its pianist for 25 years, and founder of the Beethoven Institute of Music, which functioned until the October Revolution. He settled in Tel Aviv in 1925, and continued teaching there, as well as giving concerts and lectures all over the country. In 1934 his son, Yehoshua, and his daughter-in-law arrived in the country, and with his encouragement, set about establishing an "Institute for Musical Knowledge and Education."

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Four Mozart symphonies—Nos. 23, 24, 26 and 27 — and some Bach cantatas (the "Wedding and Coffee" as well as No. 53 and arias for baritone) will be heard during the series. String pieces by Bartok, Stravinsky and Orgad, American composer William Kraft's "Morris Dance" (for solo multiple percussion), and Simon Sargon's "A Yiddish Vort" (for vocal quartet and piano) will be included.

As a further gimmick: those who attend the first three concerts of this initial series will be given free entrance to the final concert and will constitute the nucleus of the subscriber list for future music events at Tsavta.

and temperament — are presented by stars of the first order in the popular music firmament. (I have this on the authority of my teenage daughters who are, of course, experts in this field.) I myself particularly liked Nana Mouskouri's searching interpretation of Pete Seeger's "Oh, had I a golden thread," Mireille Mathieu's "Where do I begin," in a nice Edith Piaf manner, and Aretha Franklin souling ecstatically along in "My way." Among the men, most impressive are Jose Feliciano ("Rain") and Engelbert Humperdinck ("Quando... Quando... Quando") Among the groups, it is good to listen to "Ekspektion," the Dutch noise ensemble, in Van der Linden's "Vivace," with all their ideas pinched from Bach, in controlled descends. "Mandrill" performs a number called "Mandrill" by Mandrill, which turns out to be quite an interesting essay in purposely primitive music, with the accent on basic but exciting rhythm and a variety of percussion sonorities. The record ends on another highlight: Johnny Cash singing "A Boy named Sue," recorded at his famous prison performance at San

Quentin.



Noam Sheriff

involved in the production of this record, gave their services free on behalf of the refugees of the world, and in introducing it to Israel, Mr. J.P.B. Ross, the U.N.'s resident representative here, has noted the generosity and understanding of the Government in waiving duty and purchase tax on it.

The sixteen numbers — mostly, of course, about love, mostly melodious, with a lot of soul, rhythm

value — money-wise and entertainment-wise — in "Top Star Festival" recently made in the U.S. in aid of the work of the U.N. High Commissioner for Refugees.

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# ALERT ON AN EMPTY STOMACH

Jerusalem Post Reporter  
WHILE sensational terrorist attempts make the news from time to time, daily — and nightly — security rounds continue, unpublicized, at the dog level. On a recent visit to northern settlements, members of the Tel Aviv S.P.C.A. learned at close hand — the distance of the cable from the kennel — the methods and achievements of guard dogs in service with border patrols.

Dogs are fed in the morning, and not in the evening, so they will be alert for the night's work: full stomachs makes for sleepy animals. An excellent combination for guard duty has been found to be a team made up of a male working together with a spayed bitch: the aggressive nature of the male is sharpened by the presence of the female, whom he also considers it his duty to guard.

These are two of the points made during the tour, under the direction of Mefakeah Josef Ben Zvi, in charge of the guard dog programme of the Border Police for the Northern Area. The delegation of 13 S.P.C.A. volunteers and friends watched demonstrations at Beisan and border kibbutzim in the Jordan Valley together with the officer in charge of area security, Pakad Malenkovsky, the regional training instructor, Mefaked Shmuel Saugi, and the "Caliban" or dog trainer of the Border Police, Rav Samal Yaakov Balgari.

"Beisan residents, who formerly would not go near a dog, now have learned to care for them and rely on them," said Pakad Malenkovsky, explaining that the security situation has had the unexpected result of changing families of Oriental background from animal haters into animal lovers.

A careful, detailed, and continuing programme of training, supervision, and instruction is behind the success of this aspect of security work. The results do not make news partly because they are successful and are therefore "good news," but they are a source of satisfaction to the men in the programme.

"Not long ago," said Mefakeah Ben Zvi by way of illustration, "the guard at a certain meshav heard excited barking one night. He could see no one. But the following day footprints were found, plus a quantity of sabotage material left by the fleeing infiltrator."

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THE JERUSALEM POST MAGAZINE — FAMILY PAGE FRIDAY, MAY 26, 1972

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# SELMAR SAFER THAN HOUSES

THE JERUSALEM POST MAGAZINE

PAGE TWENTY-NINE



Gideon Shemer, as Mel, is comforted by Ruth Segal...

MON  
TUE  
WED  
THUR  
FRI  
SAT  
SUN



...and has a session with Yehuda Fuchs (the older brother), and Bronka Saltzman (one of his three sisters).

**THE PRISONER OF SECOND AVENUE** by Neil Simon, presented by the Cumori and Natifa Theatres, translated by Yacov Shabtai, directed by Leonard Schach, designed by Arnon Adar.

"The Prisoner of Second Avenue," which has been convulsing them on Broadway for about a year or so, is another of Neil Simon's cornucopia of laughs, except that this time there are even more of them. Simon's facility with funny lines is phenomenal; it is known that he actually has to delete some of them after trial performances because, coming so thick one after another, they do not give the audience a chance to laugh. The subject of all that hilarity here is modern urban life, the unbearable pressures endured by those living in the big city, epitomized by New York.

The play opens with the hero unable to sleep in his expensively shabby apartment 14 floors above Second Avenue because the airconditioning keeps his bedroom at freezing temperature, two airline stewardesses next door are entertaining a couple of visiting basketball players with music which goes right through the thin crumbling walls, the traffic noises — at 2:30 a.m. — reach all the way up. He is also worried that he may be fired from his well-paying job after 22 years. It is a mark of the author's peculiar genius that he managed to invent new funny lines for all those overworked subjects, even the hero's psychiatrist.

As the play progresses, Mel Edison is robbed, his fears concerning the job materialize, his sanity becomes impaired to the point where he spends his days walking around the house dressed in a baseball uniform tossing the ball into the mitt. He becomes the concern of his family — three widowed sisters and a brother — who sit in council trying to find ways of helping him, with as little money as possible — and here the author again succeeds in inventing new jokes on the overworked subject of a (Jewish?) family.

It is unfair to quarrel with a playwright for not having written a play dealing profoundly with significant problems when all he set out to do was to write light entertainment, but "The Prisoner" is a play which does touch on a serious problem. Only instead of dealing with the problem as the viewer has a right to

expect once the theme has been established in the opening scene, it merely exploits it for gags, under which there is nothing but a collection of clichés. Moreover, the author unfairly forces the issue by such improbable coincidences as burglary and loss of job coming about the same time, piling on top of it such an irritant as water stoppage which deprives the heroine of the comfort of a bath.

I may sound ungrateful and quibbling, but after having a good laugh at all the gags on the subject of missing trinkets, I couldn't help thinking how improbable it was that burglars who expected the owners of the house to walk in any moment, and with such valuable items as a television set and stereo on hand, would waste their time on cleaning out the medicine chest in the bathroom. I have no quarrel with Neil Simon for not writing the play about a modern urban job, but I resent being promised solid nourishment and getting nothing but whipped cream.

Leonard Schach's direction is sharp and precise and faultlessly timed, but it could have been better had he shown less restraint in treating the visual gags. Moreover, the effectiveness of the show suffers from the heavy-handed acting of Gideon Shemer as the hero. Having read the play before seeing it on the stage and laughed myself silly at the funny lines, especially in the opening scene (the play sort of sags in the middle and perks up later to end with a bang mixed with a whimper), I was disappointed at the silence of merely faint laughter which greeted some of the best lines, which I could attribute only to Gideon Shemer's inability to project those lines with the sharp-edged precision required.

I enjoyed the performance of Ruth Segal, who plays the scantly written part of the wife with her customary charm and makes the best of all the funny lines. Yehuda Fuchs delivers a competent performance as the unloved but successful older brother, and the three sisters are Bronka Saltzman, Leah Schlanger and Esther Grinberg-Shevek. The last deservedly gets most of the laughs as the family snob.

Arnon Adar's set is a chillingly sterile, mercilessly-lit living room with huge apartment buildings in the background looming as a constant menace.

# \$50,000,000 for the rights to produce the "WANKEL" engine

This is the price that General Motors paid AUDI NSU for the nonexclusive rights to produce the "Wankel" engine in the U.S.A.

And there is really nothing we can add to what an executive for one of G.M.'s rivals, said a little bluntly — "If G.M. pays \$50 Million for an engine it must be worth every penny of it."



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## AUDI NSU

AHEAD THROUGH TECHNOLOGY



Eighteen-year-old Jackie, from Jerusalem (left), says that she enjoys being on stage, despite her shyness. Above: Solo dance by Rose Kubitia, from Nazareth. At right in dance group is Ibrahim Darmak, who wrote the lyrics for "The Red Shoes" and "Nasser e-Din." Other male dancers are from "The Lights of Jerusalem." Right: Director Elias, centre, explains a scene to Avraham Fakiro, seated, while Adiel Hamdi looks on.

TEXT:  
Sami Kamal  
PHOTOS:  
Benjamin



## Andersen in Arabic

THIS is a theatrical age, and like young people the world over, young Arabs have taken to acting. The Arab is an actor by nature. Endowed with great imagination, he is attracted by fairy-tale situations and the chance of appearing before an audience in a role he understands but cannot hope to achieve in real life appeals to him enormously. In addition, despite his outward grave formality, the Arab has an inner gaiety of spirit which finds an outlet in acting.

These are some of the factors which made it possible to form the Jerusalem Arab Theatre Group, which presented a dramatization of Hans Christian Andersen's "The Red Shoes" in a Thousand-and-One-Nights setting at the Khan last night.

The venture is directed by Arieh Elias, who immigrated from Baghdad in 1947 at the age of 27, and is a lecturer in drama at the Arab Teachers Seminar in Haifa. He was the first person to bring theatre to Nazareth in the early 'sixties, and in 1970 Mayor Teddy Kollek asked him to help set up a drama group for Jerusalem Arabs.

Elias found so much enthusiasm in the schools — among teachers and pupils alike — that within a year he was able to organize the group which the Khan has taken under its wing on behalf of the Municipality. The price of tickets is minimal.

"The Red Shoes" is the group's second production, and as Arieh Elias said in his speech prepared to welcome Mr. Kollek to last night's performance, "It is my greatest hope that these two plays will be the nucleus of a Fine Arts Institute for the training of young Arabs."

Such an institute has been his dream since 1956, and he is still battling for it like a man possessed.

"Sometimes, when I'm depressed, I tell myself that I'm building castles in Spain," he says sadly. Then with abrupt defiance: "But I'm not, and I'll tell you why. Our first play, "Nasser e-Din," was a great success all over the country. But when we gave a matinee performance at the Esther Cinema in Ashkelon last summer, we were absolutely dumbfounded. It was at the height of the Gaza bomb incidents, but over a thousand Gazans turned up in 25 buses, escorted by army vehicles. There were several ambulances outside the cinema in case of an emergency, and we were all literally shaking with fear: we knew we were risking our lives.

"But the Gazans braved it all. They filled the hall to overflowing — lots of them had to sit on the floor — and for two hours they had the time of their lives. All the tension, all the fear melted away. When it was over, the Governor of Gaza

came up and shook my hand. 'Arieh,' he said, 'It's like a dream.'

"And that's not all. My actors said, 'Now we must take the play to Amman!' 'Right,' I said, 'only half in jest, I'll drive you there.' Do you realize what this means? It's more than just success. This is what I've been trying for from the very beginning. My aim is, first and foremost, to break new ground in Arab-Jewish relations."

How did the dream begin? "I was in Paris in 1956, and saw a group of native Moroccans playing Moliere in Arabic in an Oriental setting. I told myself that if they could do it, so could I. I came back home, and with a group of professional actors from the Oriental communities, I presented — under the auspices of Ohel — the original of Ahmad Shawki's 'Majnun Lella,' (Mad Lella), a Beduin love story in verse. After the gala performance, the late Speaker of the Knesset, Yosef Sprinzak, said: 'The only word I understood was majnun, but I felt the beauty of the rest. I am glad we have Arab actors with some such experience.' I told him who the actors really were. He told me, only an Arab theatre with pure Arab actors will do. Otherwise, we are wasting our time."

We got on to the question of repertoire, and Arieh admitted that "The Red Shoes" was hardly an Arab play.

"There aren't any children's plays by Arab playwrights that I know of, and we had to give something for school children. The one we're going to do next — 'Majnun Lella,' as a matter of fact, is of course a truly Arab play. And we're intending to produce some Tewfik el-Hakim in the future."

Is there an Arab theatre in Israel? "No, only amateur groups in Nazareth and Haifa. A glimmer, that's all. But there is talent."

The only other Israeli in the Jerusalem Arab Theatre Group, besides Arieh Elias, is Avraham Fakiro, also a Baghdad by birth. He came to Israel in 1951, at the age of 20, and after his army service founded the Maschot, a theatre for Oriental culture, which no longer exists. He returned last year from ten years in Paris, where he studied pantomime under the masters Etienne and Maxmilien Decoux.

"The Red Shoes" is the first play in which Fakiro has cooperated with Elias, as choreographer, assistant director, and mime. Does he also aim to bring Arabs and Jews together? "I am only interested in art," he replies with a smile.

The most revolutionary aspect of the whole venture, in Elias' eyes, is the participation of Arab girls (he appears not to have seen some of the amateur performances staged at the Y.M.C.A. in East Jerusalem). In many cases there is a question of morals involved before an Arab girl can be persuaded to go on the stage.

One of the girls, Janet Makari, 28, is a newcomer to the theatre. A Jerusalemite, she sang in Jericho before going to Egypt to live. She has just returned after 12 years, and now, achieving her ambition of becoming an actress, "I find my role as the lost aunt returning to the village enchanting," she says.

Rose Kubitia, 17, is Nazareth-born of a family that originally came from Egypt. She speaks both Hebrew and English fluently. Her parents gave her permission to dance, and she eventually became a member of the municipal dance group, "The Lights of Jerusalem." She went to Europe with the group last year — and came back engaged to a Dane whom she is going to marry this summer. In "The Red Shoes" she does some belly dancing, which she describes as "thrilling."

The male members of the cast are delighted to have girls in the company: they say they are vital to the ebullient spirit of the play. The oldest actor is a 47-year-old teacher of Arabic, who acts under the name Adiel Hamdi. Like young Ibrahim el-Abassi, also a teacher, he also had his first experience of theatre in "Nasser e-Din." They both feel that acting is a great stimulant. "You get to know people," they chorus. "We enjoy it."

Rassim Irsas, 26 works for Israel Arabic television. He says that acting and directing are his vocation. "My dream is to make a film showing the problems of an Arab-Jewish couple who want to get married. If I could do that and act in the movie myself, my dreams would have come true."

What makes the troupe run? The salary, says Arieh Elias, is negligible. The only possible explanation is that they own a genuine desire to act. They all say that politics do not interest them because they have no bearing on art in any shape or form.

They all want an Arabic theatre of their own, and believe that if they could finance it themselves and had an Arab of Arieh Elias' experience to direct it, they would be able to achieve one. Elias himself suddenly loops up and roars that if only he could get the institution he wants, he would make it as pure an Arab theatre as could be. His cast greet the dramatic statement with vehement applause.

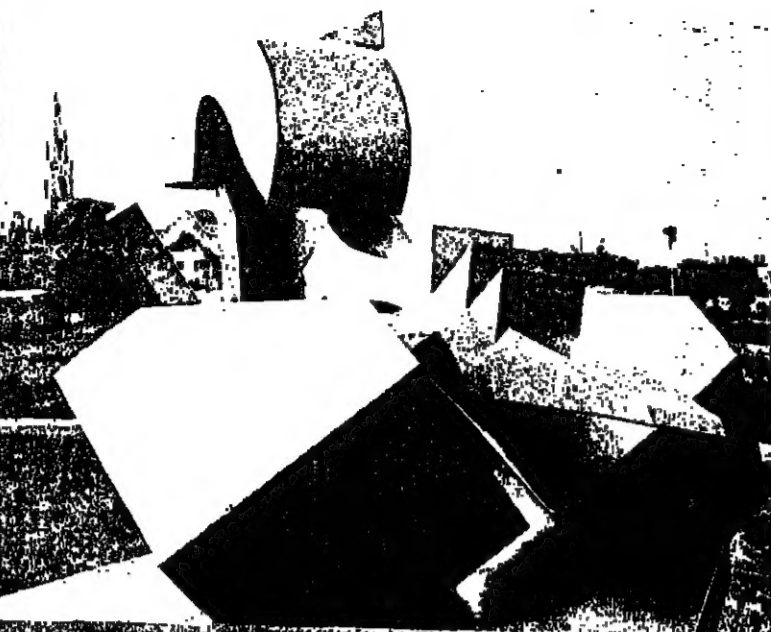
# The indefatigable Tumarkin

By Reuven Berman

THE elegant, spacious new Yodfat Gallery (190 Dizengoff, Tel Aviv) has opened with an exhibition of Igal Tumarkin's new, most recent stainless steel sculptures, paintings and models for large outdoor sculptural projects. The sculptures all bear the basic characteristics of his latest "period": a foundation of separate, usually closed and solid-seeming forms (e.g. polyhedrons) to which are attached smaller contrasting elements, mostly geometric and often curvilinear, and his ubiquitous, dark, antipodal, biotic or what he calls "vegetal" welded scrap iron. His range of geometrical forms is now markedly diverse and flexible and, as they were from the very on-

set of the present period, powerful and dynamic. Most retain an aggressive, expressive character which stems from the Crusader milieu which has preoccupied him recently. Unlike most contemporary sculptors whose use of geometry is carefully restricted to primary forms and superficial usage, Tumarkin's Baroque leanings make themselves felt even in this venue, in the number and variety of the elements in ambitious individual works, sometimes to the point of seeming over-crowded and lacking formal cohesion. For this reason, those works in which the elements are fewer or less varied possess far greater clarity and poise. His inclusion of small, jagged, scrap components, while sometimes apt as a destruction or modern weapon symbol, on the whole con-

tinues to be incongruous, more in the way of an idea *vis* than an integral necessity of the work's form or expression. The paintings are all in the long-familiar spontaneous, gestural, richly textured style with certain changes of "content," the most prominent being Alberto Dura's monogram. Tumarkin continues to be extremely active in the field of large-scale outdoor sculpture, and several works-in-progress and proposals are included here in model form. At the moment, aside from numerous existing works, some six are now in various stages of execution. A sculpture garden designed by him occupies the City Hall in Holon, to conform to 23 of his works, is now for the verge of completion. A vertical double-loop structure for the Lod Airport is already complete and will



"Melancholia" (stainless steel), a "homage to Dura" by Igal Tumarkin (Yodfat Gallery, Tel Aviv).

be installed once the concrete base Aviv University, Sodom, the Jordan is completed. Other sites for which Valley Rift, Mt. Hermon (Yodfat Tumarkin is preparing work: Tel Gallery, 190 Dizengoff).

## GALLERY GUIDE

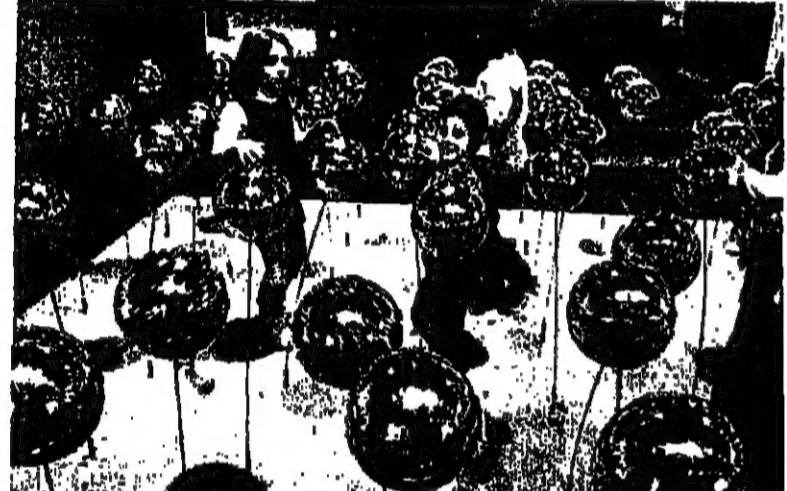
(Continued from previous page)

... we go to (Tobler's) guttural "Tee", to a neat little gouache "Yee" in the "Tobler's" watercolor sketch "Landscape". It is in color and has an honorable exception among his "Tobler's" gouaches which "Landscape" is the only one that has a title. "Landscape" is in color and has an honorable exception among his "Tobler's" gouaches which "Landscape" is the only one that has a title. "Landscape" is in color and has an honorable exception among his "Tobler's" gouaches which "Landscape" is the only one that has a title.

## GALLERY GUIDE

### JERUSALEM

**THE ISRAEL MUSEUM** - Julian Facla's watercolor and drawings from the "Museum" Collection (Cohen Hall) from Tel Aviv. Sculptors as Draughtsmen and Printmakers (Goldman-Schwartz Hall). "People" seen by photographer Anna Rivka Brisk (Library Hall). Marcel N'uhamp; Reddy-Madeo, Drawings, Graphics (Spectus Hall) until June 4.



Happy children visiting the "Sculpture Games" show at the Israel Museum.

**YVETTE SZCZUPAR-TROMAS** - 28 woodcuts titled "Armenia" in the Jerusalem of June 1967 is a semi-illustrative, semi-thematic manner. In this century, she has found its strongest expression in the works of Picasso. These very expressionist works, depicting strong men like "Wounded" and "Dead Child" and "Death Nodded to Heavens", wobble between figurative depiction and symbolism, so that a realistic hand sometimes loses its way out of place. Yet most of the woodcuts make a real impact and it is hardly necessary to look at their titles to connect them with the June war, although it is obvious that Yvette, like many artists, headed the emotional and literary baptism as a point of departure. While part of the impact here is derived from seeing all these works together, and while a few would look merely innocuous when seen singly, it is really the composition and technical skill which make the starkly dramatic design and clever use of cutting texture that give most of these works their power, rather than the theme they depict, and this is a very considerable achievement. Despite the very fact that this show has ever been held in the anniversary of the war, it is also a reminder that art can—and must—rise above both praise and protest of history, however close to our hearts that history may lie. Were this not the case, the little town of Geneva would by now be altogether forgotten. (Artist's House) Till June 7.

**DAN KULKA** - Sculptures in stone, bronze, plaster and terra cotta as well as over 50 drawings.



Yvette: "From the Six Day War" (woodcut) at the Jerusalem Artists House.

**Happy children visiting the "Sculpture Games" show at the Israel Museum** - The Jerusalem of June 1967 is a semi-illustrative, semi-thematic manner. In this century, she has found its strongest expression in the works of Picasso. These very expressionist works, depicting strong men like "Wounded" and "Dead Child" and "Death Nodded to Heavens", wobble between figurative depiction and symbolism, so that a realistic hand sometimes loses its way out of place. Yet most of the woodcuts make a real impact and it is hardly necessary to look at their titles to connect them with the June war, although it is obvious that Yvette, like many artists, headed the emotional and literary baptism as a point of departure. While part of the impact here is derived from seeing all these works together, and while a few would look merely innocuous when seen singly, it is really the composition and technical skill which make the starkly dramatic design and clever use of cutting texture that give most of these works their power, rather than the theme they depict, and this is a very considerable achievement. Despite the very fact that this show has ever been held in the anniversary of the war, it is also a reminder that art can—and must—rise above both praise and protest of history, however close to our hearts that history may lie. Were this not the case, the little town of Geneva would by now be altogether forgotten. (Artist's House) Till June 7.

**ELIASH AMADO LEVY VALERIE** and ALON ZANIBUS - The philosophy of painting in Greece and the painting. Under the patronage of the Council General of France (Holon Gallery) till June 7.

**ANDRE NEMES** - Fine graphic works by painter from Sweden now being exhibited at Tel Aviv Museum (Norm Gallery).

### TEL AVIV

**TEL AVIV MUSEUM** - At the new building: Fabio Picasso - Sculpture works, Etchings by the Soviet sculptor, Boris Kleeberg, Israeli painter and sculptor, Lenda Levi. At the Holon, Kabinata Pavilion:

**EMIL KAMEL** - The artist's work is a study of hands or a lyrical abstraction. The expressionist paintings of MURANEL ABDEL SALEM are morbid, bloody and social in content. Only his "Regard" is a study of hands or a lyrical abstraction. The expressionist paintings of MURANEL ABDEL SALEM are morbid, bloody and social in content. Only his "Regard" is a study of hands or a lyrical abstraction.

**KURA** - Jacob "Kura" Avinainen is a self-taught artist who paints interiors in intense colors, and original compositions. Indications of naive handling are present in the technique and drawing but the intense colors, the arrangement of the objects and the way they are made to assume an individual vitality indicate a highly individual creative and innately capable sensitive personality. (280 Gallery, 280 Ben Zvi Street)

**SHMUEL SCHLESINGER** - The earliest paintings in this exhibition by a veteran Israeli painter date back to the 1930s. The themes are landscapes of figures in typical Middle Eastern settings. In the early works the forms are simplified into strong, compressed, dark-colored plastic elements. But a nude, rather cubist in concept, is sensual rather than analytical. The newer works reflect a plasticity for flat pattern and, while impeccably done, lack the warmth, drama, invention and interest of the early works. The gallery is now and of a size that could contain several average existing Tel Aviv galleries. (Mistama Gallery, 6 Herta)

**GEORGE CHEMENE** - New paintings by artist whose approach is bold and whose themes reveal a very humanity at its most absurd. (Mahat Gallery, 5 Gordon)

**ATELABE REGGIE WESTON** - Inauguration of new art establishment in memory of the watercolorist who died in 1967. Works by Weston comprise the first show (300 Hayarkon).

**REILIA MUREL** (1918-1967) - Paintings by Jewish-French painter whose works have been acquired by numerous museums throughout Europe. (Lita Gallery, 170 Ben Yehuda)

**SHIDON ROTENBERG** - Etchings. Whimsically distorted renderings of figures. (Graphic Art Gallery, 4 Gordon)

**HAIM ORISAN** - Descriptive paintings with an expressionist bent by Jewish-Polish artist who was killed in the Holocaust. (Beit Shalom Alchem)

**PINCHAS COHEN-GAN** - Drawings by young experimental artist. (Dugith Gallery, 45 Frishman)

**NINA SISELMAN** - Three-dimensional abstract "Boxes" and oil prints on paper called "Bustinations". In all, the artist generally succeeds in creating moods and a sense of utopian drama. (Bar Kochba, 45 Ben Zvi)

**SUZIE RUSSEK-ORSHROV** - Expressionist-fantastic oil paintings. (Israel Gallery, 21 Israel St)

**JUDITH GONEN** - Ceramic plates. (Bar Kochba Gallery, 45 Bar Kochba). May 22-June 18.

**YAIR GARBUS** - 12 new paintings by pop artist whose work incorporates printed photographic images distorted by hand. (Gordon Gallery, 6 Gordon). Till June 14.

**RAFAEL BILA** - Abstracted, flattened colorful renderings of the Middle Eastern milieu and of folkloric Jewish themes. (Old Jaffa (Old Jaffa Gallery). May 22-June 18.

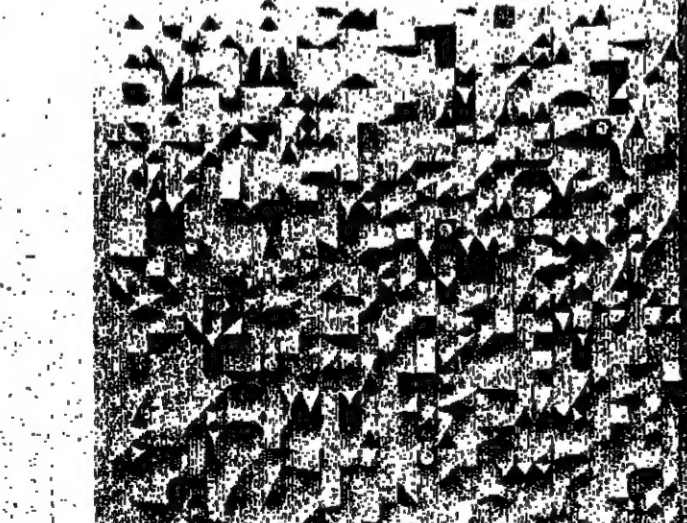
**JON MURABU** - Paintings individually entitled, "Memories". (A.O. House).

**"WITH A STRAIGHT LINE"** - The latest in series of shows presenting various local art exhibitions covering various painting and sculpture by 11 artists whose styles belong principally to post-painterly abstraction. In hard-edge, geometric, primary forms, op, precision and transmutation. (Artist Pavilion, 9 Aharari).

**SHIDON ROTENBERG** - Abstracted, flattened colorful renderings of the Middle Eastern milieu and of folkloric Jewish themes. (Old Jaffa (Old Jaffa Gallery). May 22-June 18.

**JON MURABU** - Paintings individually entitled, "Memories". (A.O. House).

**"WITH A STRAIGHT LINE"** - The latest in series of shows presenting various local art exhibitions covering various painting and sculpture by 11 artists whose styles belong principally to post-painterly abstraction. In hard-edge, geometric, primary forms, op, precision and transmutation. (Artist Pavilion, 9 Aharari).



Beulah Sohats: "Nook" (aluminum) from the "With a Straight Line" show at the Tel Aviv Artists Pavilion.

# IT'S THE PENNIES

## THAT MAKE THE POUNDS

If you've got some money saved up— even a small amount—you should know that you can make a little extra by investing it.

**LONG TERM INVESTMENT**

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THE SHORT TERM LOAN

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With your own hands... From the fall of the 11th of...

ALL WEEK IN JERUSALEM... In Tel Aviv, 10 a.m.-6 p.m.

Continued from... Tel Aviv University... 10:20 a.m. Public Relations Dept.

THE ISRAELI MUSEUM, Jerusalem... READERS IN ASHDOD... THE JERUSALEM POST

Monday, May 27, 1972... Tuesday, May 28, 1972... Wednesday, May 29, 1972

EXHIBITIONS... JUDAICA - OLD MAPS... KAUFMANN'S ANTIQUES... GERMAN EMBASSY FILM EVENINGS

Ministry of Education and Culture... HECHAL SHILOMO... UNION OF RABBIS FROM WESTERN COUNTRIES

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NEEDED... LECTURERS PSYCHOLOGY... THE PRINCIPAL of a Teachers Training College in West Africa

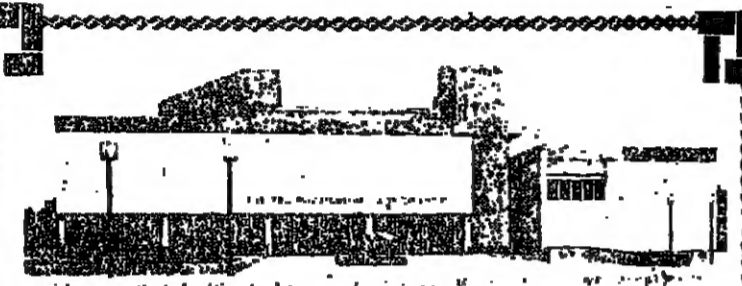
Music at TZAVTA - Centre for Progressive Culture... "SERIES 11.11" 4 Saturday Morning Subscription Concerts

MUSEUM HAARETZ TEL-AVIV... RAMAT AVIV... GLASS MUSEUM... KADMAN NUMISMATIC MUSEUM

ALL WEEK IN JERUSALEM... In Tel Aviv, 10 a.m.-6 p.m.

Continued from... Tel Aviv University... 10:20 a.m. Public Relations Dept.

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This week at the Tel Aviv Museum

THE NEW BUILDING (27-29 Sd. Shaul Hamelech, Tel. 257361) Opening of Exhibition: Wed., May 31 at 7 p.m.

EXHIBITIONS... Pleasura: 200 Graphic works (Hall No. 3) Tarnell Painting and Sculpture

THE HELENA RUBINSTEIN PAVILION... NEW EXHIBITION: KINDE NEMES (STOCKHOLM)

FILMS... Umberto D. (Italy, 1952) Director: Vittorio De Sica

CONCERTS... (In coop. with Tel Aviv Municipality) "Young Artists" series

Tickets to all events available at the New Building... Visiting Hours (both buildings): Sunday, Monday, Wednesday

MY BAR... American Bar and Restaurant... 6 Rehov Hillel

SOVA RESTAURANT... 3 Rehov Hahistadrut, Tel. 222266, 221396

CUSCUS... Fresh fish... Rich oriental cuisine

FRENCH HAIRDRESSING SALON "NANY" European style, pleasant atmosphere

GERMAN EMBASSY FILM EVENINGS NATHAN DER WEISE

JERUSALEM Monday, May 29, 1972... NAHARIA Tuesday, May 30, 1972

Haifa Municipal Theatre... THE PRISONER OF AFRICA

The Cameri Theatre... YOU CAN'T TAKE IT WITH YOU

Hoblmah... PREMIERES THE ROCKEFELLER FAMILY

THE INDIAN WANTS THE HONK... THE ANGEL WILL SURELY COME

"A STONE IN DAVID'S TOWER" Sound and Light Show in Jerusalem

MUSEUM HAARETZ TEL-AVIV... RAMAT AVIV... GLASS MUSEUM

TEL AVIV... HISTORICAL MUSEUM, 26 Rehov Blalk

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**Jal Aviv Cinemas**  
 Commencing Saturday, May 27, at 7.15 and 9.30 p.m.  
 Weekdays at 4.30 p.m., 7.15, 9.30  
 See list of programmes of individual cinemas

**NEVER GIVE A MAN**  
 This was the motto of the Stampers of Oregon... and live it they did!

**PAUL HENREID**  
**WENDEL POND**  
**LEE REMICK**  
**MICHAEL SHARIF**

**BEN YEHUDA** Tel. 228404  
 ISRAELI PREMIERE  
 JEAN GARNY  
 SIMONE SIGNORINI  
 First film in Berlin Festival 1971 for best actor, actress

**LE CHAT**

**CINERAMA**  
 ISRAELI PREMIERE  
 RIKI DOUKLAS  
 YUL BRYNNER  
 SAMANTHA BOGART

**JULES VERNE**  
 TAKES YOU OVER THE EDGE OF THE WORLD!

**"THE LIGHT AT THE EDGE OF THE WORLD"**

**OHEN** Tel. 226877  
 5th week

**ALISTAIR MACLEAN'S PUPPET ON A CHAIN**  
 Adults only  
 A "Columbia" Film  
 4.30, 7.15, 9.30

**ORTHERION** Tel. 67982  
 Second week  
**THE GO-BETWEEN**  
 JULIE CHRISTIE  
 ALAN RATES  
 7.30, 9.30

**DAN-RIVERIA** Tel. 55851  
 5th week  
 JOHN WAYNE  
 RICHARD BOONE  
**BIG JAKE**  
 10, 12, 2, 4, 7.15, 9.30

**Jerusalem Cinemas**  
 Commencing Saturday, May 27, at 7.00 p.m. and 9.30 p.m.  
 Weekdays: 4.30, 7.00 and 9.30 p.m.

**AFRION** Tel. 222929  
 2nd week  
**OUT OF IT**  
 with JOE VEGANTE  
 LADA EMILINA Jr.  
 For Adults Only - Colour

**EPY** Tel. 222929  
 2nd week  
**THE MAN WHO CAME TO COFFEE**  
 Adults only

**GAT** Tel. 224708  
 HUGO BONASER  
**The Man Who Came To Coffee**  
 Adults only

**GORDON** Tel. 224708  
 1.30, 7.15, 9.30  
**THE GARDEN OF THE FINZI CONTINI**  
 The film by VITTORIO DE SICA  
 The Best Film of 1972  
 Sat: 7.30, 9.30  
 Weekdays: 4.30, 7.15, 9.30

**HOD** Tel. 226228  
 3rd week  
**YOU ARE LOOKING AT AN ANGEL**

**LE CHAT**

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 RIKI DOUKLAS  
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 7.30, 9.30

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 5th week  
 JOHN WAYNE  
 RICHARD BOONE  
**BIG JAKE**  
 10, 12, 2, 4, 7.15, 9.30

**Haifa Cinemas**  
 Commencing Saturday, May 27, at 7.00 p.m. and 9.30 p.m.  
 Daily at 4.30 and 9.30 p.m. - English at 4.00 p.m.

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 7.30, 9.30

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 5th week  
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 RICHARD BOONE  
**BIG JAKE**  
 10, 12, 2, 4, 7.15, 9.30

**Jerusalem**  
 Commencing Saturday, May 27, at 7.00 p.m. and 9.30 p.m.  
 Daily at 4.30 and 9.30 p.m. - English at 4.00 p.m.

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 ALAN RATES  
 7.30, 9.30

**DAN-RIVERIA** Tel. 55851  
 5th week  
 JOHN WAYNE  
 RICHARD BOONE  
**BIG JAKE**  
 10, 12, 2, 4, 7.15, 9.30

**Ramat Gan Cinemas**  
 Commencing Saturday, May 27, at 7.00 p.m. and 9.30 p.m.  
 Daily at 4.30 and 9.30 p.m. - English at 4.00 p.m.

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 JOHN WAYNE  
 RICHARD BOONE  
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**The POSTER**

**Jerusalem**  
 Commencing Saturday, May 27, at 7.00 p.m. and 9.30 p.m.  
 Daily at 4.30 and 9.30 p.m. - English at 4.00 p.m.

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**THE JERUSALEM POST MAGAZINE**  
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